



Central Figure after a Pompeian Wall-painting of Dionysos

The Enthroned Sun-God and His Twelve Powers

**" Behold, around mine own celestial throne
Are set twelve others, like a jewelled zone
Within the Realm that evermore endures."**

The Enthroned Sun-God and His Twelve Powers

**" Behold, around mine own celestial throne
Are set twelve others, like a jewelled zone
Within the Realm that evermore endures."**

THE RESTORED NEW TESTAMENT

THE HELLENIC FRAGMENTS, FREED FROM THE PSEUDO-JEWISH
INTERPOLATIONS, HARMONIZED, AND DONE INTO ENGLISH VERSE AND PROSE

WITH INTRODUCTORY ANALYSES, AND COMMENTARIES,
GIVING AN INTERPRETATION ACCORDING TO ANCIENT PHILOSOPHY AND
PSYCHOLOGY

AND A NEW LITERAL TRANSLATION OF THE SYNOPTIC GOSPELS,
WITH INTRODUCTION AND COMMENTARIES

by

JAMES MORGAN PRYSE

Poetry is more philosophical and more serious than history

—*Aristotle*

LOS ANGELES

JOHN M. PRYSE

LONDON

JOHN M. WATKINS

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Preface to the electronic edition of J.M. Pryse's "The restored New Testament" (June, 2009) part I

The contents of the part you are now reading may come as a shock to the literalist Christian. It deals with the question of the authenticity of the gospel stories. James Morgan Pryse makes a strong case for these stories being disfigured copies of ancient Greek mystery plays. See the introduction to his book, also contained in this file. His knowledge of ancient Greek culture and religion, coupled with his vast metaphysical knowledge and understanding, makes for cogent arguments.

Contemporary scholars know, of course, that much of the gospel stories have been fabricated, and/or altered, and contain interpolations of all sorts, etc. Few of these scholars realize the true background or what's behind these stories. Pryse does. He is not the first to realize the symbolism involved in these narratives, however. In the appendix to this part I give many other resources to consult, in case you want to understand more about the mystery religion of old and its symbolism.

More information about the author can be found [here](#)

[Reviews of this book on Amazon](#)

Some more points:

- Greek characters have been transliterated by me for easier reading.
- A scan of the [complete book can be found in the internet archive](#).

Rest me to wish you an inspirative study of this priceless book of James Morgan Pryse.

Martin Euser

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PREFACE

In the work here presented the portions of the *New Testament* which the author holds to be genuine are construed in verse, and are interpreted along the lines of ancient philosophy and psychology. The work is, therefore, not concerned with theological views or any of the creeds, dogmas and doctrines of the many Christian sects. For the author, while cherishing the greatest respect for all that is pure and noble in the Christian religion and all other religions, is not, and never has been, a Christian. In interpreting the *New Testament* from a non-sectarian, and therefore possibly non-Christian, point of view, he has tried to avoid offending needlessly those who cling to one or another form of Christian faith; but this interpretation differs radically from that offered by the so-called orthodox commentators, and in the attempt to restore the admittedly corrupt text of the *New Testament*, more especially that of the *Gospels*, the author has found it necessary to undermine the foundation upon which the structure of dogmatic theology has been reared. Not in a controversial spirit, and with no iconoclastic zeal, but simply with the purpose of purifying the text of the *Gospels* and restoring it approximately to its primitive form, in order to bring out more clearly the beauty and sublimity of the allegory which vitalizes it, he had to undertake the uncongenial task of showing, by dissecting the text of the *Gospels*, that the founders of the Christian Church, whoever they were, deliberately falsified that text throughout, and thereby committed the darkest crime known in the history of literature. Freed from the forgeries foisted in the text by these priestly criminals, the allegory of the Crucified is Hellenic in form, and embodies in its simple majesty the profoundest truths of archaic religion; and it is solely for

the elucidation of its spiritual meaning that the present commentary was written.

The phrase "New Testament" is retained in the title because it is the commonly accepted name of the collection of writings so designated ; but the claim that the writings set forth a new testament, covenant or dispensation, as distinguished from the so-called Mosaic dispensation, is rejected by the author as a theological fiction. The theory upon which this attempted restoration of the allegory is based is that all those portions of the *New Testament* which may be regarded as genuine are, with the exception of a few fragments of the *Epistles*, prose plagiaries from ancient Greek sacred poems, the allegorical dramas forming part of the ritual in the Mysteries, and that all the passages by which the Iesous-mythos is connected with the *Old Testament*, staged in Judaea, and given a semblance of historicity, are the work of forgers, who employed stolen notes of the Greek Mystery-ritual in fabricating a "sacred" scripture upon which to found a new religion. Therefore the author rejects as spurious many passages of the *Gospels*, all of the *Acts*, and nearly everything in the *Epistles*. There is very little that is of any value in the *Epistles* except a few doctrines stolen from the writings of Philon Judaios, the great Jewish philosopher; and the *Acts* is merely a fantastic work of fiction. The *Apocalypse* is treated as a prose version of a Greek Mystery-poem; but the version seems to have been made with honest motives by a writer conversant with the esoteric meaning of the original, and who presumably gave it a superficially Jewish coloring to preserve it from being destroyed by the fanatics of the new faith, who were endeavoring to suppress everything in ancient literature which betrayed, or tended to prove, the fact

that the new religion they had invented and instituted was founded on a fabricated "history," and was merely a travesty of the older religions. In this Restored New Testament the *Apocalypse* and the story of Jesus as found in the *Synoptic Gospels* are translated into English verse, the metrical form being more suitable than prose for this attempted restoration of the lost original dramatic poems. A prose version of each is given, however, as a basis for the commentary. The prose translation of the *Apocalypse* is strictly literal; that of the composite *Gospel* formed from the *Synoptics*, although a free rendering, follows the Greek text faithfully except in some passages which by their pitiable poverty of expression called for expansion, and in others which have been so falsified by the ecclesiastical forgers that the meaning of the original is now but a matter for conjecture. In the second part of the work a literal translation is given of the full text of the *Synoptics*, with comments on the spurious passages only. In restoring the allegory, a careful literary analysis of the text of the *Synoptic Gospels* has been made, tracing the peculiar devices and methods of the forgers and interpolators, with the purpose of undoing their work as far as possible: and the mythico-astronomical system of the ancient solar cult, and the mystical sense of the allegory, have been followed in replacing the incidents of the mythos in their correct sequence.

As this work aims to present its subject-matter in popular style, unburdened by any material not strictly needed in the interpretation of the Jesus-allegory as found in the *Gospels* and the *Apocalypse*, no attempt is made to sustain the author's conclusions by evidence and arguments drawn from comparative religions, from the incautious admissions made by early Christian writers, or

from the scholarly works of modern Biblical critics who have demonstrated that the *Gospels* are a literary patchwork, discordant, and not to be regarded by any disciplined mind as authentic history. Important and interesting as these subjects are, they could not be dealt with adequately in the present work without expanding it to too great bulk, and thereby distracting attention from the central theme which it seeks to elucidate, the Jesus-mythos as an allegory of initiation— the mystical story of a Man who by his own efforts became a God.

James Morgan Pryse.

New York City, October 1, 1914.

TO THE ETERNAL SELF

A Paraphrase of the "Lord's Prayer"

Thou Self Divine, whose heavenly throne

Outshines the sun in visioned splendor,

O hear me reverently intone

Thy Name with accent low and tender;

And let that Name, thus breathed, set free

The Power that wafts my soul to thee.

Let gleaming solar forces weave

My royal robe of light supernal;

Triumphant, may I then receive

The promised crown of life eternal,

And thus within thy realm regain

My right with thee fore'er to reign.

While yet my soul must meekly wear

Its mortal vesture, dark and lowly,

Unwearied may I strive with care

To do on earth thy Will most holy,

That here below thy boundless love

Undimmed may shine from heaven above.

O give me now the power sublime

To read fair Wisdom's wondrous pages:

Unhindered then by space and time

My soul would haste, through fleeting ages,

With thee among the Gods to dine

On Wisdom's hallowed bread and wine.

PART FIRST

THE GENUINE PORTIONS OF THE NEW TESTAMENT,
WITH INTRODUCTORY ANALYSES, AND
COMMENTARIES

GENERAL INTRODUCTION

As but few readers may be expected to have even a superficial acquaintance with ancient philosophy and various other associated subjects which must be understood, to some extent, before the allegorical portions of the *New Testament* can be studied intelligently and to advantage, a brief sketch will here be given of the topics that are pertinent to this interpretation.

Every thoughtful student of the literature of the ancient religions, including that of early Christianity, can not but be impressed by the fact that in each and all of them may be found very clear intimations of a secret traditional lore, an arcane science, handed down from times immemorial. This secret body of knowledge will in this work be termed the Gnosis; the word is here used, however, in a general sense, to denote the higher knowledge, and without any special reference to, or endorsement of, the Christian Gnosticism of the early centuries. Each of the great nations of antiquity had an esoteric as well as an exoteric religion : the Gnosis was reserved for temple-initiates ; while the popular religion was made up of moral precepts, myths, allegories and ceremonial observances, which reflected, more or less faithfully, the mystic tenets. "All the eastern nations," says Origenes, "the people of India, the Persians, the Syrians, conceal sacred mysteries under their religious myths; the sages and philosophers of all religions penetrate the true meaning, while the ignorant see only the exterior symbol—the bark that covers it." But this was equally true of all the cultured nations of antiquity; and the noblest of the philosophers and sages, with but few exceptions, gained their pro-founder knowledge through regular initiation at the schools of the Mysteries, which in ancient times were the true centres of learning. In Greece the Mysteries were

established in various forms, and were under the direction of the state. The most notable were the Eleusinia, which were of great antiquity, and continued until the invasion of Alaric the Goth, in the year 396 of the Christian era. During the first century the Mysteries were the recognized religion of Greece, and were celebrated in every city of that country and in the Greek colonies in Asia Minor. The principal centre of the Greater Eleusinia was the superb temple at Eleusis, near Athens; while the Lesser Eleusinia, at which candidates participated in the purificatory rites and were given elementary instruction, preparatory to initiation into the Greater Mysteries, had their seat at Agra, on the river Ilissos. The Lesser Mysteries were celebrated in February, and the Greater in September, annually. The celebration of the Greater Eleusinia, which lasted nine days, began in public as a pageant and festival in honor of Demeter and Persephone; but the telestic rites were celebrated in the solemn secrecy of the temple, to which none but initiates were admitted. Under Peisistratos the Festival of Demeter and Persephone was modified by additions from the Dionysiac and Asklepiadic Mysteries. The public ceremonies, however, were evidently designed merely for the benefit of the unconsecrated multitude, and presumably had no real connection with the proceedings which took place within the temple. Every initiate was bound by an oath of inviolable secrecy; hence nothing of any importance is known concerning the initiatory ceremonies. There is good reason for believing, however, that in the Eleusinian ritual the zodiacal symbolism was employed, and that some of the instruction was given in the form of dramatic representations. In fact, the drama seems to have originated in the Mysteries. The symbolism of the zodiac was really a cryptic language in which certain

facts concerning the inner nature of man were expressed; and it was common to the initiates of all ancient religions. There was no concealment of the fact that the telestic rites were designed for moral purification, the development of the spiritual faculties, and the attainment of conscious immortality; nor was there any secrecy about the general principles of the perfective philosophy, which were openly inculcated. Thus Plato, arguing always for the immortality of the soul and human perfectibility, expatiates upon moral subjects with the greatest clearness; but whenever he has for his subject the inner constitution of man he is purposely vague, and in treating of the subjective worlds and the after-death states of the soul, he invariably employs the medium of allegory. Many passages in his writings, as in the *Timaïos*, are quite unintelligible to any one who does not possess the key to the zodiacal language; and this is also true of most of the sacred writings of antiquity.

The point where the arcane system sharply diverges from all the conventional schools of thought is in the means of acquiring knowledge. To make this clear, Plato's analysis of the four faculties of the soul, with their four corresponding degrees of knowledge, may be taken. (*Rep.* vi. 511.) Tabulated, it is as follows :

The visible, sensuous world

1. *Eikasia*, perception of images. { 1. and 2. are called *Doxa*, opinion,
illusory knowledge}
2. *Pistis*, faith, psychic groping.

The intelligible, suprasensuous world

3. *Dianoia*, philosophic reason. {3. and 4. are designated *Gnosis*,
episteme, wisdom, true knowledge}

4. *Noesis*, direct cognition

The first of these degrees covers the whole field of the inductive physical sciences, which are concerned with investigating the phenomena of external nature; the second degree embraces exoteric religion and all phases of blind belief; and these two degrees, pertaining to the phrenic or lower mind, comprise all the knowledge available to those whose consciousness does not transcend the illusions of the material world. The third degree relates to speculative philosophy, which seeks to arrive at first principles by the effort of pure reason; the fourth degree is the direct apprehension of truth by the lucid mind independently of any reasoning process ; and these two degrees, pertaining to the noetic or higher mind, represent the field of knowledge open to those whose consciousness rises to the world of spiritual reality. Elsewhere Plato speaks of the mantic state, which he describes as a kind of madness produced "by a divine release from the ordinary ways of men."

The exoteric scientist and religionist rely on the physical senses, the psychic emotions, and the intellectual faculties as these are in the present stage of human evolution ; and while the scientist somewhat enlarges the scope of the senses by employing the telescope, the microscope, and other mechanical devices, the religionist puts his trust in the mutilated records of suppositional revelations received from the remote past. But the esotericist,

refusing to be confined within the narrow limits of the senses and the mental faculties, and recognizing that the gnostic powers of the soul are hopelessly hampered and obscured by its imperfect instrument, the physical body, devotes himself to what may be termed intensive self-evolution, the conquest and utilization of all the forces and faculties that lie latent in that fontal essence within himself which is the primary source of all the elements and powers of his being, of all that he is, has been, and will be. By gaining conscious control of the hidden potencies which are the proximate causes of his individual evolution, he seeks to traverse in a comparatively brief period of time the path leading to spiritual illumination and liberation from terrestrial bondage, rushing forward, as it were, toward that goal which the human race as a whole, advancing at an almost imperceptible rate of progress, will reach only after rcons of time. His effort is not so much to *know* as to *become*; and herein lies the tremendous import of the Delphic inscription, "Know Thyself," which is the key-note of esotericism. For the esotericist understands that true self-knowledge can be attained only through self-development in the highest possible sense of the term, a development which begins with introspection and the awakening of creative and regenerative forces which now slumber in man's inner protoplasmic nature, like the vivific potency in the ovum, and which when roused into activity transform him ultimately into a divine being bodied in a deathless ethereal form of ineffable beauty. This process of transcendental self-conquest, the giving birth to oneself as a spiritual being, evolving from the concealed essence of one's own embryonic nature a self-luminous immortal body, is the sole subject-matter of the *Apocalypse*, as it is also the great theme of the Iesous-mythos.

In the esoteric philosophy—the infelicitous word "esoteric" being used in this work merely because the English language appears to afford no happier one—the absolute Deity is considered to be beyond the spheres of existence and ulterior to Being itself. The world of true Being is that of the Logos, or Nous, the realm of divine ideas, or archetypes, which are the eternal patterns, so to say, of all things in the manifested universe. By a paradox which defies the reasoning faculty, but which is readily resolved intuitively, the God is said to be apart from, and independent of, the universe, and yet to permeate every atom of it. The God is the abstract Unit, which is the origin of all number, but which never loses its unit-value, and can not be divided into fractions; while the Logos is the manifested or collective Unit, a deific Individuality, the collectivity of a countless host of Logoi, who are differentiated into seven hierarchies, constituting in the aggregate the Second Logos, the uttered Thought, or Word.

The mediate principle by which the Logos manifests in and from the God is termed in the prologue to the *Fourth Gospel* the Archeus (*arche*) ; it is the first element or substratum of substantive objectivity, that which becomes by differentiation first the subtile and then the gross material elements of the manifested worlds. If this primary substance is related back to the God, and considered as being prior to the Logos, the result is the refined dualism that mars some of the old systems of philosophy. But in the prologue the Logos is really coeval with the Archeus: the Logos *is* (subsists) in the Archeus, and the latter becomes, in the Logos, the principle of Life, which irradiates as Light. This Light of the Logos is identical with the Pneuma, the Breath or Holy Spirit, and esoterically it is the pristine force which underlies matter in every stage,

and is the producer of all the phenomena of existence. It is the one force from which differentiate all the forces in the cosmos. As specialized in the human organism, it is termed, in the *New Testament*, the *parakletos*, the "Advocate," and is the regenerative force above referred to.

From the Archetypal world, that of the Logos, emanate successively the Psychic and the Material worlds; and to these three may be added a fourth, which is usually included, by ancient writers, in the Psychic, though in reality it is distinct from it. This fourth world, which will here be called the Phantasmal—since the word "hell" connotes misleading and lurid notions—is the region of phantoms, evil spirits, and psychic garbage generally.

All that the universe contains is contained also in man. The origin of man is in the Deity, and his true self or individuality is a Logos, a manifested God. Analogous with the universe or macrocosm, man, the microcosm, has three bodies, which are called in the *New Testament* the spiritual body (*pneumatikon soma*), the psychic body (*psuchikon soma*), and the physical body (*soma*, or *sarx*, "flesh"). In the *Upanishads* they are termed "causal body" (*karana sharira*), "subtile body" (*sukshma sharira*), and "gross body" (*sthula sharira*). In mystical writings these three, together with the fourth, or perfected vesture of the immortal Self, are given as corresponding to the four occult elements, and also to the earth, moon, sidereal system, and sun, and hence are spoken of as the earthly or carnal body (the "muddy vesture of decay," as Shakespeare terms it), the lunar or water-body, the sidereal or air-body, and the solar or fire-body.

The spiritual (pneumatic) body is, strictly speaking, not a body at all, but only an ideal, archetypal form, ensphered, as it were, by the *pneuma* or

primordial principle which in the duality of manifestation generates all forces and elements: it is therefore called the "causal body," because from its sphere all the other bodies are engendered; and all these lower forms are enveloped by the same circumambient aura (called in the *New Testament* "the radiance" or "glory," *he doxa*), which is visible to the seer as an oviform faint film of bluish haze. Semi-latent within this pneumatic ovum is the paraklete, the light of the Logos, which in energizing becomes what may be described as living, conscious electricity, of incredible voltage and hardly comparable to the form of electricity known to the physicist. This is the "good serpent" of ancient symbology; and, taken with the pneumatic ovum, it was also represented in the familiar symbol of the egg and the serpent. It is called in the Sanskrit writings *kundalinī*, the annular or ring-form force, and in the Greek *speirema*, the serpent-coil. It is this force which, in the telestic work, or cycle of initiation, weaves from the primal substance of the auric ovum, upon the ideal form or archetype it contains, and conforming- thereto, the immortal Augoeides, or solar body (*heliakon soma*), so called because in its visible appearance it is self-luminous like the sun, and has a golden radiance. Its aureola displays a filmy opalescence. This solar body is of atomic, non-molecular substance.

The psychic, or lunar, body, through which the Nous acts in the psychic world, is molecular in structure, but of far finer substance than the elements composing the gross physical form, to whose organism it closely corresponds, having organs of sight, hearing, and the rest. In appearance it has a silvery lustre, tinged with delicate violet; and its aura is of palest blue, with an interchanging play of all the prismatic colors, rendering it iridescent.

The physical body, in its physiological relation to psychology, will

necessarily have to be considered somewhat in detail in elucidating the text; but before entering on this subject, it may be explained that another body is sometimes alluded to in mystical writings. It is called in Sanskrit *kama rupa*, the form engendered by lust, and it comes into existence only after the death of the physical body, save in the exceptional case of the extremely evil sorcerer who, though alive physically, has become morally dead. It is a phantasm shaped from the dregs and effluvia of matter by the image-creating power of the gross animal mind. Of such nature are the *daimones* and "unclean spirits" of the *New Testament*, where also the "abominable stench" (*bdelugma*) seems to be a covert allusion to this malodorous shade. This phantasm has the shadowy semblance of the physical body from which it was derived, and is surrounded by a cloudy aura of brick-red hue.

It should be observed that in the esoteric cosmogony the theory of "dead" matter has no place. The universe is a manifestation of life, of consciousness, from the Logos down to the very atoms of the material elements. But in this philosophy a sharp distinction is made between Being and existence: the Logos, the Archetypal world, is that of True Being, changeless and eternal; while existence is a going outward into the worlds of *becoming*, of ceaseless change and transformation. The Nous, the immortal man, or mind (for the mind should be regarded as the real man), when incarnated comes under the sway of this law of mutation, entering upon a long cycle of incarnations, passing from one mortal body to another. The metaphysical aspect of this subject need not be discussed here; but it may be said that the fact of reincarnation, so far from being mysterious and difficult of proof, is really very prosaic and simple, so that it has always been treated as exoteric in all

archaic religions and philosophies. Positive knowledge of its truth, on a basis of personal experience, is one of the first results obtained by any one who enters upon the initial stages of self-conquest. It is then a fact as apparent to him as are the cognate facts of birth and death. The telestic work has for its object to achieve deliverance from reincarnation, and this deliverance is complete and final only when the deathless solar body is formed, and the perfected man is thereby freed from the necessity of reincarnating in the mortal physical and psychic forms.

The physical body may itself be considered to be an objective microcosm, an epitome of the material world, to every department of which its organs and functions correspond and are in direct relation. Moreover, as the organism through which the soul contacts external nature, its organs correspond to, and are the respective instruments of, the powers and faculties of the soul. Thus the body has four principal life-centres which are, roughly speaking, analogues of the four worlds, and of the four manifested generic powers of the soul; these four somatic divisions are as follows:

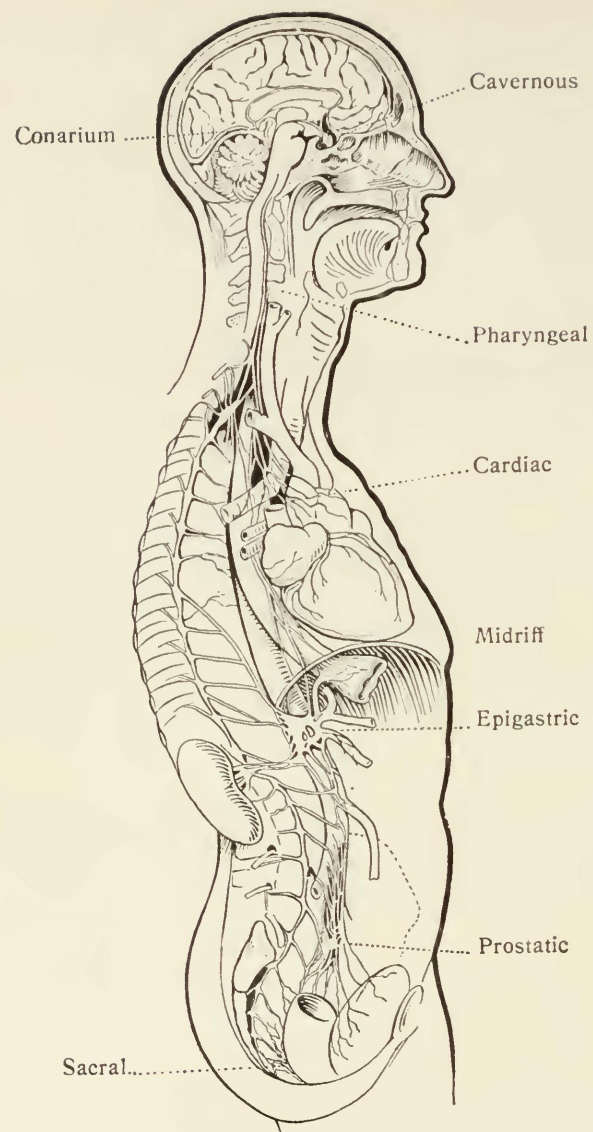
1. The head, or brain, is the organ of the Nous, or higher mind.
2. The region of the heart, including all the organs above the diaphragm, is the seat of the lower mind (*phren*, or *thumos*), including the psychic nature.
3. The region of the navel is the centre of the passional nature (*epithumia*), comprising the emotions, desires and passions.
4. The procreative centre is the seat of the vivifying forces on the lowest plane of existence. This centre is often ignored by ancient writers, as, for instance, Plato, who assigns four faculties to the soul, but classifies

only three of the somatic divisions, assigning the *Nous*, or *Logos*, to the head, *thumos* to the cardiac region, and *epithumia* to the region below the midriff. Others, however, give the fourfold system, as does Philolaos the Pythagorean, who placed the seat and germ (*arche*) of reason in the head, that of the psychic principle in the heart, that of growth and germination in the navel, and that of seed and generation in the sexual parts.

It is unnecessary, in this brief sketch, to go into further details concerning these correspondences, save only in regard to the nervous system and the forces operating through it. There are two nervous structures: the cerebro-spinal, consisting of the brain and the spinal cord; and the sympathetic or ganglionic system. These two structures are virtually distinct yet intimately associated in their ramifications. The sympathetic system consists of a series of distinct nerve-centres, or ganglia—small masses of vascular neurine—extending on each side of the spinal column from the head to the coccyx. Some knowledge of these ganglia and the forces associated with them is indispensable in an examination into the esoteric meaning of the *New Testament*; and as their occult nature is more fully elucidated in the *Upanishads* than in any other available ancient works, the teaching therein contained will here be referred to, and their Sanskrit terms employed. The ganglia are called *chakras*, "disks," and forty-nine of them are counted, of which the seven principal ones are the following: (i) sacral ganglion, *muladhara*; (2) prostatic, *adhishtana*; (3) epigastric, *manipuraka*; (4) cardiac, *anahata*; (5) pharyngeal, *vishuddhi*; (6) cavernous, *ajna*; and (7) the conarium, *sahasrara*. Of these only the seventh, the conarium or pineal body,

need be considered here with particularity. It is a small conical, dark-gray body situated in the brain immediately behind the extremity of the third ventricle, in a groove between the nates, and above a cavity filled with sabulous matter composed of phosphate and of carbonate of lime. It is supposed by modern anatomists to be the vestige of an atrophied eye, and hence is termed by them "the unpaired eye." Though atrophied physically, it is still the organ of spiritual vision when its higher function is restored by the vivifying force of the *speirema*, or paraklete, and it is therefore called esoterically "the third eye," the eye of the seer.

When, through the action of man's spiritual will, whether by his conscious effort or unconsciously so far as his phrenic mind is concerned, the latent *kundalini* (*speirema*), which in the *Upanishads* is poetically said to lie coiled up like a slumbering serpent, is aroused to activity, it displaces the slow-moving nervous force or neuricity and becomes the agent of the telestic or perfecting work. As it passes from one ganglion to another its voltage is raised, the ganglia being like so many electric cells coupled for intensity; and moreover in each ganglion, or *chakra*, it liberates and partakes of the quality peculiar to that centre, and it is then said to "conquer" the *chakra*. In Sanskrit mystical literature very great stress is laid upon this "conquering of the *chakras*." The currents of the *kundalini*, as also the channels they pursue, are called *nadis*, "pipes" or "channels," and the three principal ones are: (1) *sushumna*, which passes from the terminus of the spinal cord to the top of the cranium, at a point termed the *brahmarandra*, or "door of Brahma"; (2) *pingala*, which corresponds to the right sympathetic; and (3) *ida*, which corresponds to the left sympathetic.



The Seven Principal Ganglia

Fig. The seven principal ganglia.

The force, as specialized in the ganglionic system, becomes the seven *tattvas*, which in the *Apocalypse* are called the seven *pneumata*, "breaths," since they are differentiations of the Great Breath, the "World-Mother," symbolized by the moon. Concurrent with these seven lunar forces are five solar forces pertaining to the cerebro-spinal system, called the five *pranas*, "vital airs," or "life-winds," which in the *Apocalypse* are termed "winds" (*anemoi*). The *tattvas*, or subtile elements, with the ganglia (*chakras*) to which they respectively correspond, are as follows: *prithivi*, "earth," sacral; *apas*, "water," prostatic; *tejas*, "fire", epigastric; *vayu*, "air", cardiac; *akasha*, "aether," pharyngeal; *avyakta*, "undifferentiated," cavernous; and *Brahma*, "the Evolver" (Logos), conarium. The *pranas* are the following: *vyana*, the "distributing life-wind," connected with *prithivi*; *apana*, the "down-going life-wind," with *apas*; *samana*, the "uniting life-wind," with *tejas*; *prana*, the "out-going life-wind," with *vayu*; and *udana*, the "up-going life-wind," with *akasha*. Some writers give *apana* as corresponding with *prithivi*, and *vyana* with *apas*; but this is erroneous. The *Apocalypse* represents these twelve forces, the seven "breaths" and the five "winds," as corresponding to the twelve signs of the zodiac. This arrangement is shown in the accompanying diagram, with each *tattva* placed in the sign to which its special *chakra* pertains. The Hellenic Gods of Olympos, who were designated as the Guardian-divinities of the signs, are also inserted in the diagram for the purpose of comparison.

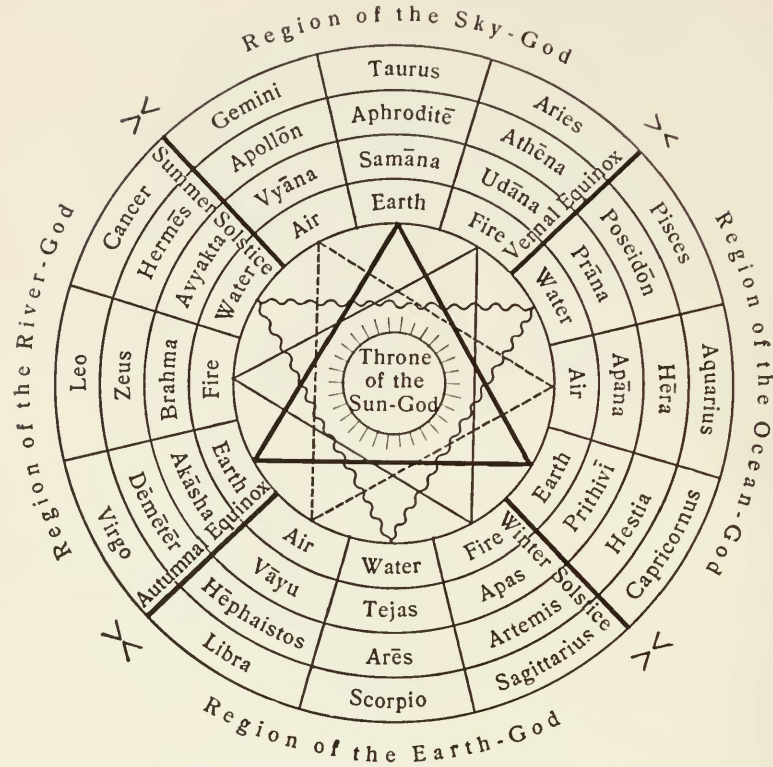
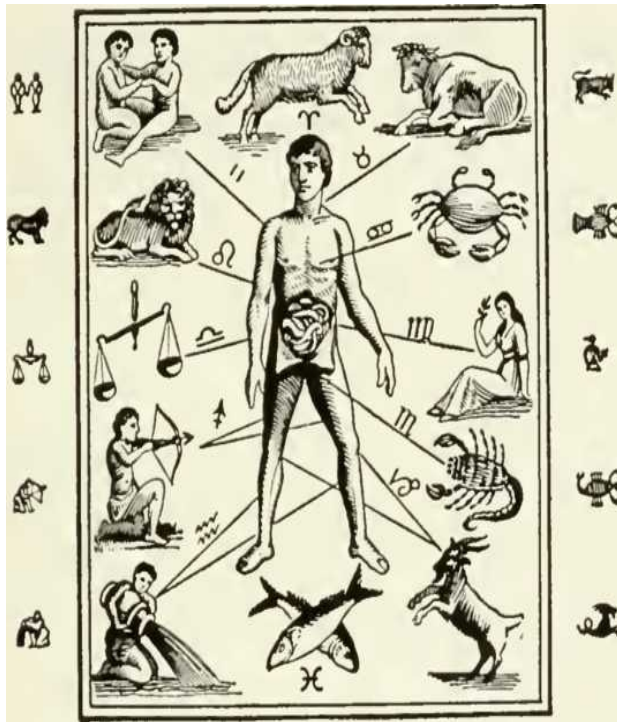


Diagram of the Zodiac and Correspondences

the accompanying diagram, with each *tattva* placed in the sign to which its special *chakra* pertains. The Hellenic Gods of Olympus, who were designated as the Guardian-divinities of the signs, are also inserted in the diagram for the purpose of comparison.

The zodiac is a belt of the celestial sphere, about seventeen degrees in breadth, containing the twelve constellations which the sun traverses during the year in passing around the ecliptic. Within this zone are confined the apparent motions of the moon and major planets. The zodiacal circle was divided by the ancients into twelve equal portions called signs, which were designated by the names of the constellations then adjacent to them in the following order: Aries, the Ram; Taurus, the Bull; Gemini, the Twins; Cancer, the

The zodiac is a belt of the celestial sphere, about seventeen degrees in breadth, containing the twelve constellations which the sun traverses during the year in passing around the ecliptic. Within this zone are confined the apparent motions of the moon and major planets. The zodiacal circle was divided by the ancients into twelve equal portions called signs, which were designated by the names of the constellations then adjacent to them in the following order: Aries, the Ram; Taurus, the Bull; Gemini, the Twins; Cancer, the Crab; Leo, the Lion; Virgo, the Virgin; Libra, the Balance; Scorpio, the Scorpion ; Sagittarius, the Bowman; Capricornus, the Goat; Aquarius, the Water-bearer; and Pisces, the Fishes. Owing to the precession of the equinoxes, the signs of the ecliptic are now about one place ahead of the corresponding zodiacal constellations, which constitute the fixed zodiac. Aside from its astronomical utility, the scheme of the zodiac was employed to symbolize the relations between the macrocosm and the microcosm, each of the twelve signs being made to correspond to one of the twelve greater Gods of the ancient pantheon and assigned as the "house" of one of the seven sacred planets; each sign, moreover, being said to govern a particular portion of the human body, as shown in the following chart.



The Twelve Signs of the Zodiac

The zodiac is also divided into four trigons ("triangles"), named respectively after the four manifested elements, earth, water, fire and air, to each of which three signs are ascribed.

Each zodiacal sign is divided into three decans, or parts containing ten degrees each, there being three hundred and sixty degrees in the circle; and to each decan is attributed one of the thirty-six constellations which lie north and south of the zodiac. The constellations thus associated with a sign are termed its paranatellons. Thus there are forty-eight ancient constellations, forming, as it were, four zodiacs; and the sun and its planets may be considered as a sort of central constellation, thus making up the mystic number forty-nine, or seven times seven. Each of these constellations being made to symbolize a principle, force or faculty in man, the entire scheme

constitutes a symbolic being, a celestial man, pictured on the starry vault. The Sun-God is the Self of this "Grand Man", and the four quarters of the zodiac, with the portions of the heavens associated with them, are the somatic divisions of the manifested form of the Heavenly Man. The element aether is ascribed to the Regent of the Sun; and four Guardian-Gods, corresponding with the four manifested elements, are designated as Regents of the Four Regions, Earth, Ocean, Sky, and the Rivers. In the Babylonian records, so far as known, only twenty-four paranatellons are given, and only three Regions and Element-Gods, Anu, the Sky-God, Ea, the Ocean-God, and Bel, the Earth-God; but it is a fair presumption that the Babylonians had all the forty-eight constellations known to the Greeks, and assigned a fourth Region to the Fire-God, as is done in the *Apocalypse*, the *Upanishads*, and other ancient works. These fourfold manifested Powers are, of course, correlated with the *pranas*. In the *Apocalypse* the Region of Fire, which corresponds with the Heart-region, is termed "the Rivers and Springs," by which are to be understood the streams of solar fire; in the *Upanishads* the channels (*nadis*) of the *pranas* are said to ramify from the heart.

The foregoing covers the topics which must necessarily be referred to in elucidating the recondite meaning of the *New Testament*; but to convey a clearer conception of its practical and psychological application, further explanation will now be given of the action of the "serpent force" (*speirema*) in the telestic or perfective work. This work has to be preceded by the most rigid purificatory discipline, which includes strict celibacy and abstemiousness, and it is possible only for the man or woman who has attained a very high state of mental and physical purity. To the man who is gross and sensual, or whose

mind is sullied by evil thoughts or constricted by bigotry, the holy paraklete does not come; the unpurified person who rashly attempts to invade the adytum of his inner God can arouse only the lower psychic forces of his animal nature, forces which are cruelly destructive and never regenerative. The neophyte who has acquired the "purifying virtues" before entering upon the systematic course of introspective meditation by which the spiritual forces are awakened, must also as a necessary preliminary gain almost complete mastery of his thoughts, with the ability to focus his mind undeviatingly upon a single detached idea or abstract concept, excluding from the mental field all associated ideas and irrelevant notions. If successful in this mystic meditation, he eventually obtains the power of arousing the *speirema*, or paraklete, and can thereby at will enter into the state of *manteia*, the sacred trance of seership. The four mantic states are not psychic trances or somnambulic conditions ; they pertain to the noetic, spiritual nature; and in every stage of the *manteia* complete consciousness and self-command are retained, whereas the psychic trances rarely transcend the animalistic phrenic nature, and are usually accompanied by unconsciousness or semi-consciousness.

Proficiency in the noetic contemplation, with the arousing of the *speirema* and the conquest of the life-centres, leads to knowledge of spiritual realities (the science of which constitutes the Gnosis), and the acquirement of certain mystic powers, and it culminates in emancipation from physical existence through the "birth from above" when the deathless solar body has been fully formed. This telestic work requires the unremitting effort of many years, not in one life only but carried on through a series of incarnations until the final

result is achieved. But almost in its initial stages the consciousness of the aspirant becomes disengaged from the mortal phrenic mind and centred in the immortal noetic mind, so that from incarnation to incarnation his memory carries over, more or less clearly according to the degree he has attained, the knowledge acquired; and with this unbroken memory and certainty of knowledge he is in truth immortal even before his final liberation from the cycle of reincarnation.

In arousing the *kundalinī* by conscious effort in meditation, the *sushumna*, though it is the all-important force, is ignored, and the mind is concentrated upon the two side-currents; for the *sushumna* can not be energized alone, and it does not start into activity until the *ida* and the *pingala* have preceded it, forming a positive and a negative current along the spinal cord. These two currents, on reaching the sixth *chakra*, situated back of the nasal passages, radiate to the right and left, along the line of the eyebrows; then the *sushumna*, starting at the base of the spinal cord, proceeds along the spinal marrow, its passage through each section thereof (corresponding to a sympathetic ganglion) being accompanied by a violent shock, or rushing sensation, due to the accession of force—increased "voltage"—until it reaches the conarium, and thence passes outward through the *brahmarandra*, the three currents thus forming a *cross* in the brain. In the initial stage the seven psychic colors are seen, and when the *sushumna* impinges upon the brain there follows the lofty consciousness of the seer, whose mystic "third eye" now becomes, as it has been poetically expressed, "a window into space." In the next stage, as the brain-centres are successively "raised from the dead" by the serpent-force, the seven "spiritual

sounds" are heard in the tense and vibrant aura of the seer. In the succeeding stage, sight and hearing become blended into a single sense, by which colors are heard, and sounds are seen—or, to word it differently, color and sound become one, and are perceived by a sense that is neither sight nor hearing but both. Similarly, the psychic senses of taste and smell become unified; and next the two senses thus reduced from the four are merged in the interior, intimate sense of touch, which in turn vanishes into the epistemoniac faculty, the gnostic power of the seer—exalted above all sense-perception—to cognize eternal realities. This is the sacred trance called in Sanskrit *samadhi*, and in Greek *manteia*; and in the ancient literature of both these languages four such trances are spoken of. These stages of seership, however, are but the beginning of the telestic labor, the culmination of which is, as already explained, rebirth in the imperishable solar body.

INTRODUCTION TO THE ANOINTING OF IESOUS

The *Synoptic Gospels*, when carefully compared, are seen to be compilations evidently made from the same source or sources, and they can not reasonably be regarded as independently written narratives. Though traditionally Matthew, Mark and Luke are credited with the authorship of these three *Gospels*, it is not known who Matthew, Mark and Luke were, or when or where the *Gospels* were written or compiled. These names, as transliterated in the Greek text, probably represent Mattitheah, Marcus and Lucanus, the first being a Jewish name (though this is conjectural), and the others being Roman. In Part II of this work literal translations of these *Gospels* are presented, the source from which they were drawn is suggested, and the literary methods by which they have been placed in their present form are traced. To afford a more comprehensive view of their subject matter, a composite *Gospel* has been constructed from the *Synoptics* under the title, "The Anointing of Iesous," in which all the genuine and valuable portions of the text are given, rearranged so as to form a consistent narrative. The allegory, or Iesous-mythos, as thus restored, is interpreted as a whole and in detail. The prose version and accompanying commentary are then followed by a metrical version, "The Crowning of Jesus." This portion of the work is devoted to the esoteric or spiritual meaning of the allegory; all other matters are left for consideration in Part II. But the theory upon which the text has been reconstructed, and the interpretation given the story of Iesous, are so

directly in conflict with the opinions commonly held to be orthodox, that it is necessary to state here, briefly, what that theory is; and, owing to the corrupt and mutilated condition of the text, it is, unfortunately, impossible to confine the commentary wholly to esoteric interpretation.

The three *Gospels* are treated as if they were but three variants of the same text. The original source from which they were drawn is considered to have been an allegorical drama which formed part of the ritual of the Greek Mysteries. As an allegory, this drama was expressed in the zodiacal language, and hence has an astronomical rendering throughout: its hero is the Sun-God, in this astronomical interpretation, which is only superficial; but in a spiritual sense he is a neophyte undergoing the trials of initiation, and so personifies the Sun-God. Judging by portions of the text, the original drama was a superb poem; but the compilers of the *Synoptic Gospels* had only incomplete prose notes of it, presumably made from memory, and these notes they could have obtained only by dishonorable means. To utilize these notes of the Mystery-play as the sacred writings for a new religion, the Sun-God was made out to be a historical personage; but to do this the Greek setting of the drama necessarily had to be abandoned, and so the "history" was staged in Judaea. The Sun-God was metamorphosed into a Jewish Messiah and made out to be a reincarnation of King David; and the other characters in the play became Jews and Romans. The men who thus turned a Greek drama into Jewish mock-history were not Jews, and were ignorant of the Hebrew language. They wrote, in the unmistakably amateurish style of uncultured men, the common Greek vernacular of their day, a debased form of the Attic dialect; and their only sources of information concerning the Jews

were the Greek version of the Jewish scriptures (the *Septuagint*) and the writings of Josephus and Tacitus. Their ignorance of Jewish customs and of the geographical features of Palestine is everywhere apparent in their work; and the Jewish coloring which they have given the narrative rubs off like a cheap paint as one turns the pages of the *Gospels*, revealing a solar allegory which is Hellenic in form and substance. The work of the forgers was not all done at one time; the text shows several successive stages of degradation. The first compilers, being "pagan" Greeks, were familiar with the doctrine of reincarnation; and they connected their new "history" with the Jewish sacred writings by making out that its characters were reincarnated Jewish worthies. But as the new religion developed, abandoning, one after another, the basic truths of the great religions of antiquity, the doctrine of reincarnation was eventually repudiated, and the new scriptures were made to centre wholly on the Messianic idea, while the distinctively Christian doctrine of eternal damnation was formulated and made a lurid feature of the new cult. The literary peculiarities of the text show conclusively that the period of "inspiration" during which the *Gospels* were revised to suit the growing theological notions of the fanatics of the new faith extended over several centuries. The erasing-knife and sponge paved the way for the "inspired" pens of the priests who were slowly formulating the Christian religion; for the early theologians, instead of deriving their doctrines from their "revealed" scriptures, revised the scriptures to suit the policy of the church.

A complete restoration of the original drama is of course impossible: the compilers could not have had access to the original text of the sacred Mystery-play; they had only imperfect notes of it, which they used for a

dishonest purpose. Their work shows that they had no knowledge of the esoteric meaning of the myth, and that they were men without culture, literary training, inventiveness or imagination. They were simply exoteric priests, coarse, cunning and unscrupulous. But, fortunately, the essential elements of the allegory have been preserved—thanks to the very ignorance of the ecclesiastics through whose hands it has passed—and an approximate restoration of the Iesous-mythos is here submitted, with the pseudo-Jewish features and theological interpolations eliminated. The translation, under the title "The Crowning of Jesus," is in verse, and follows the narrative style, without attempting to restore the dramatic form in which the original poem was undoubtedly cast. The prose version, "The Anointing of Iesous," is presented merely as a basis for the commentary.

The narrative begins, as in *Mark*, with the appearance of Ioannes, "the baptist." All the introductory matter in *Matthew* and *Luke*, telling of the birth of Iesous and of Ioannes, is unquestionably spurious. The drama, which as a whole is an allegory of the initiation of Iesous, that is, of his spiritual rebirth, is not concerned with the birth of his physical body, the incidents of his childhood, or, in fact, with anything relating to the personal life, or external phases of existence; but the "historicized" version of the mythos was seen to be incomplete without some account of the early days of Iesous, and so, later on, these forgeries were added to the text by the priests who were constantly trying to improve the scriptures.

In his true Hellenic character Ioannes (whose name appears to be a variant of Oannes) is "the bather," *ho hydranos*, the Hierophant of the Lesser Mysteries. Here, as in other instances, the Greek text has been falsified by

substituting for a pagan Mystery-term a commonplace synonym, in the ineffectual attempt to conceal the pagan origin of the whole story. In the text *hydranos* has been replaced by *baptistes*, "baptist," and *ho baptizon*, "the baptizer." But *baptistes* is properly "a dyer" ; the substitution is not clever, not even specious, but the forger had to get rid of the word *hydranos*, which even the most ignorant Greek would have recognized as the title of the lesser hierophant. This rite of lustration, a symbolic purification by water, was not employed by the Jews, and is not mentioned in their scriptures; but it was the most important ceremony in the Lesser Mysteries of the Greeks.

In the action of the drama there are seven great scenic spectacles; and the lustration of the candidates by Ioannes is the first of these. Representatives of four classes of people come to the Hydranos to receive his lustral rite and to be instructed in their duties. They are men of learning, soldiers, merchants, and laborers, corresponding to the four oriental castes; and in the performance of the drama they would wear the costumes and carry the implements appropriate to their respective callings. In the allegory they personify the forces of the four somatic divisions; they are therefore said to come from the four regions bordered by the sacred river—the life-current in the spinal cord. In the *Synoptics* most of the instructions here given by Ioannes have been transferred to the discourses of Iesous, and are therefore dislocated in the so-called "sermon on the mount" and elsewhere.

Ioannes announces the coming of the greater hierophant, the Fan-bearer, who lustrates, not with Water, but with Air and Fire. The degrees of initiation were thus designated by the sacred elements, the fourth being that of Earth : the Eleusinian Initiates were said to descend into the Earth and be reborn

therefrom. Following this announcement, Iesous comes to submit himself to the symbolic rite of purification by water. He represents the fifth or super-caste of men, who have attained to the noetic consciousness; therefore he personifies the Nous as the Sun-God. The solar Dionysos was called *hō liknites*, "he of the Fan"; and the sacred winnowing-fan was carried in the procession at the festival of the Sun-God. Ioannes, after making a show of unwillingness to administer his purifying rite to one apparently so much greater than himself, consecrates Iesous, who is thereupon acknowledged as a worthy candidate by a divine Voice from the celestial Air, the Pneuma. The candidate is accepted, and has received the first of the four initiations described in the text, and which are symbolized by the sacred elements, water, air, fire, and earth. He is now a Chrestos, an accepted candidate for the higher degrees: not until after the initiation of Earth does he become a Christos, "anointed one," or King. In the Greek text Chrestos has been fraudulently changed to Christos, to sustain the Messianic claim. Immediately thereafter, in the desert, or solitude, Iesous is subjected to tests, or temptations, by the evil Serpent and the Wild-beasts. These beasts, here as in the *Apocalypse*, are the forces and faculties of the lower nature, which the candidate has aroused, and which he must conquer. By consecrating Iesous, thereby arousing these lower forces, Ioannes hands him over to the tempter, the Serpent; this is the first *paradosis*, "handing over," the final one being made by Ioudas, who hands Iesous over to be crucified.

As the forerunner of Iesous, Ioannes officiates as a herald, and he proclaims that "the realm of the skies has drawn near." After he has come forth as a conqueror from the ordeals of temptation, Iesous repeats this

proclamation. This curious phrase, "the realm of the skies," is found only in *Matthew*, where it occurs about thirty-three times; the text of *Mark* and *Luke* gives as a substitute for it "the realm of God." In this, as in many other instances, the text of *Matthew* is more authentic and complete than the others. The theologians, ignoring the plural form of the noun, translate the phrase, "the kingdom of heaven," and claim that it applies to the Messianic kingdom which Jesus was about to establish on earth. But the kingdom was said to have "drawn near" two thousand years ago; hence, unless Jesus and John were incompetent prophets, the theologians are, as usual, wrong in their interpretation. No such kingdom has been or ever will be established in the "sphere of generation"; as long as men continue to be "born of women," remaining in the animal-human stage of evolution, they will necessarily be under the sway of death, and will have to endure the miseries of material existence. The phrase, "the realm of the skies," can not apply to any material kingdom, nor does it refer to the seven planetary "heavens," or subjective worlds: it signifies the regions, or rather divisions, of the sky, as mapped out by the forty-eight ancient constellations, or groups of fixed stars, including the zodiacal constellations, which mark the path of the sun and planets, the solar system itself constituting the forty-ninth constellation. In the zodiacal terminology, each of these constellations represented one of the principles, faculties or forces of man, so that collectively they constituted "the Heavenly Man," a celestial type of the human being, not merely as he is manifested on earth, the "generative sphere," but as he really is in the completeness of his occult nature, with all his psychic and spiritual qualities and powers. "The realm of the starry spaces" is therefore the totality of man's subjective nature,

from his psychic personality up to his divine Self. He who obtains that kingdom reigns over—himself. He obtains the kingdom through his own efforts, by purifying himself, moulding his own character, developing his own individuality, and seeking to attain to union with his own inner God, that supernal Self of him, who is for him the true Messiah who alone can crown him with immortality.

Iesous is "the Son of the Man," that is, of the ideal Heavenly Man, the Starry King. With the awakening of the inner senses, and the energizing of the psychic potencies symbolized by the living water of the sacred stream, the realm of the starry spaces has drawn near to him; but it is only through the mystic crucifixion that he becomes the anointed king of that realm. For the Iesous of the allegory is not a Messiah, or Avatar, a special incarnation of the Logos. The Messianic legend is foreign to the real narrative, and has been woven into the text by the ecclesiastical forgers. Iesous is not the "Savior of the World," even allegorically, other than in the sense that every man who emancipates himself from the bondage of matter and attains to spiritual self-consciousness in the Logos is indeed a savior of the world. As the hero of this allegorical drama, he first appears on the scene as a neophyte, a candidate for initiation into the spiritual mysteries; yet he personifies the Sun-God, and speaks as the Hierophant of the Greater Mysteries even before being initiated by Ioannes into the lesser rites. For the neophyte must thus affirm to himself, constantly and with fervent faith, that he is in truth the Sun-God, the deathless Self, and that within himself is that great Hierophant, the Master of Wisdom. Thus Iesous, as a neophyte, confidently proclaims himself to be the king of the starry spaces, even while he is yet only a Chrestos, a noble and worthy

aspirant, but unanointed, uncrowned. Nowhere in the narrative, as found in the mutilated text, is there any record of his being anointed either as priest or king. As will be shown later, his crucifixion is in fact his anointing, and at his resurrection he appears as the Christos, the Anointed King. The sublime confidence of this aspirant, this uncrowned king, who goes forward serenely to his mighty destiny, is impressively depicted throughout the allegory. His faith in himself is absolute and unwavering. His immediate disciples and the lowly untaught common people place almost implicit confidence in him; but the conventional scholars and the materialists scornfully reject his claim to divinity, while the orthodox religionists, the priests, envious of his popularity and hating him for the purity of his teaching and because of his stern denunciation of hypocrisy and priestcraft, conspire to bring about his death. It is satire, trenchant and unconcealed, yet the class of men against whom it is directed have, for nearly two thousand years, failed to perceive that it is directed against themselves and all their kind. But it is far more than satire: it is an allegory of the conflict between the phrenic intellect, the beast-mind of man, and the noetic, the intuitional mind; and this conflict, in the religious world, takes the form of fanatical opposition, by the advocates of exoteric religion, with its irrational dogmas and ritualistic worship of mythical Gods or the anthropomorphized conception of a supreme God, to the investigation of truth, the development of a nobler faith, and the progress of mankind towards the divine life.

Next after the temptations in the desert, Iesous calls four disciples, Simon and Andreas, and Ioannes and Iakobos. As Iesous, the Sun-God, represents the Nous, these disciples are the four manifested noetic powers. He then

calls a fifth disciple. Now, in the allegorical rendering, this fifth disciple is the unmanifested, concealed force of the Nous; as such he is the highest and holiest of all the disciples, the one who must make the final *paradosis*, "handing over" Iesous to the ordeals of the fourth initiation, even as Ioannes made the first *paradosis*. The disciple who hands Iesous over to be crucified is Ioudas. But the priests who historicized the myth converted this action of Ioudas into a base betrayal of his Master; and having thus made out that Ioudas was a despicable traitor, they expunged his name from the text wherever possible. Except where his treachery is narrated, and in the pseudo-list of twelve disciples, he is mentioned only as "one of the disciples," or "a certain young man," or else, more frequently, for his name that of Simon has been substituted, apparently to add to the glory of Simon, who, under the surname "Peter," had been adopted as the founder and patron saint of the church. But in designating the fifth disciple in the incident where Iesous first calls him another name was desirable, to displace the name Ioudas; so in *Matthew* the forgers inserted *Matthias* ("Matthew"), and in *Mark* and *Luke*, Leuī or *Leueis* ("Levi"), while in *Mark* some manuscripts give the name as *Iakobos* ("James"). This substituted "Matthew," or "Levi," is not mentioned again anywhere else in the *Synoptics*.

To these five disciples, who represent the noetic powers, or *pranas*, Iesous adds seven others, the psychical forces, or *tattvas*; these twelve he chooses to be his companions, "to be with him," and quite naturally so, for in the astronomical rendering of the allegory Iesous is the Sun and his companions are the twelve zodiacal constellations. He next appoints seventy-two other disciples, and sends them forth "two by two," or as thirty-six duads. Now, in

the falsified text, the twelve and the seventy-two are alike termed apostles; but, as the word *apostolos* means a "messenger," it is clear that while the seventy-two are apostles the twelve most certainly are not. The priestly forgers, in their desire to further the "apostolic" claims of their church, have turned the twelve into apostles, and have endeavored to conceal the true nature of the seventy-two messengers. In the instructions given by Iesous to the disciples who are sent forth he mentions the distinctive properties belonging to Hermes, the Messenger and Interpreter of the Gods—the staff, the purse, the sandals and the single tunic. The messengers are told to be "as crafty as the serpents [of Hermes] and as guileless as the doves [of Aphrodite]." Hermes was an androgynous, male-female God, his female aspect being represented by Aphrodite: in ancient Greece composite statues of the two were common. The seventy-two messengers are androgynes, each duad personifying Hermes-Aphrodite. The word *apostolos* is simply an implausible substitute for Hermes; and these disciples who are sent forth as messengers are the thirty-six paranatellons, the extra-zodiacal constellations. Hermes is the Guardian-God of the sign Cancer, which denotes the northern limit of the sun's course in summer, and hence is the sign of the summer solstice. The Ass on which Iesous rides when entering the sacred city is found as a star in Cancer; the southern paranatellon of Cancer is Argo Navis, the Ship in which Iesous and the twelve embark on certain of their journeyings, and the northern paranatellon of the sign is Ursa Minor, which is intimately associated with the Pole-star. The contour of the Lesser Bear is marked out by seven stars; of these, four constitute a four-sided figure, which was called by the ancients the "Enclosure of Life," the Pole-star being the

"Lord of the Enclosure." Thus Cancer, the great northern "gate" of the zodiac, is associated with the Pole-star, which remains apparently motionless in the highest point of the heavens, and around which all the constellations seemingly revolve; and Hermes, as the Guardian-God of Cancer, is related in a special manner to all the paranatellons. In the allegory the thirty-six dual messengers personify the forces of the androgynous man. the powers of Thought and Love, of which Hermes and Aphrodite are the deified personifications.

The twelve companions of Iesous correspond to the Olympian Deities, six of whom were Gods and six were Goddesses. In the "historicized" text all the twelve companions are men ; but the names of seven of them are substitutes for feminine names. In *Mark* vi. 3 and *Matthew* xiii. 55 the brothers of Iesous are given as Iakobos, Ioses, Simon and Ioudas: these are the names of four of his male companions, Ioannes having been changed to Ioses; and Andreas is omitted. The sisters of Iesous are also mentioned, but their names are not given, and it is not stated how many of them he had. A careful analysis of the allegory, however, shows that Iesous had five brothers, personifying the *pranas*, and seven sisters, personifying the *tattvas*.

Pending the return of the seventy-two "apostles," Iesous and his twelve "companions," who are his five brothers and seven sisters, embark in the Ship and repair to a "desert spot" for an outing. The people, however, see them going, and follow them in crowds. Late in the afternoon it develops that the self-invited multitude have brought no food, while the twelve companions have provided only five loaves and two fishes. There are 4,900 people (the text says, in round numbers, "about 5,000") ; and Iesous directs that they

form into forty-nine groups of one hundred each—the text says, "in groups of about fifty," but the allegory plainly indicates that the numbers should be multiples of the sacred number seven. Jesus then divides the five loaves and two fishes among the twelve companions, who distribute them to the forty-nine mess-groups; and after the repast twelve baskets are filled with the left-over fragments. This allegory relates to the allotment of the seven sacred planets, and the planetary influences, to the twelve zodiacal signs and the paranatellons, synthesized in the solar system itself as the forty-ninth constellation. The five loaves are the male planets, Saturn, Jupiter, Mars, Sun and Mercury; and the two fishes are the female planets, Venus and Moon. The fish is preeminently a female symbol. The Ship is the southern paranatellon of Cancer; and the "desert spot" is the point of the summer solstice, there being no conspicuous stars in that portion of the heavens. In the zodiacal scheme, Cancer and Leo, the two signs nearest the northern limit of the sun's course, and which are therefore regarded as the two highest solar thrones, are assigned to the Moon and the Sun. The two next highest thrones are assigned to Mercury, the planet nearest to the Sun, and so on, each planet, in the order of its proximity to the Sun, receiving two signs. In *Mark* (vi. 39, 40) the mess-parties are said to recline on the greensward in plots like garden-beds (*prasiai prasiai*): they thus represent the constellations into which the starry sky is divided. Thus in the allegory the forty-nine stellar divisions are permeated by the septenary planetary influences, the differentiations of the forces being expressed by multiplying the forty-nine by one hundred; yet each of the twelve companions, the Regents of the zodiacal houses, gathers up a full basket after the feast.

The seventy-two messengers return, rejoicing over their conquest of the evil spirits, and Iesous tells them that he has seen the Serpent falling from heaven. Thus they return victorious from the war in heaven, and Iesous bids them rejoice because their names are "written in the skies"—and he might have added, in the star-maps as well. Michael, who in the *Apocalypse* expels the Dragon, the evil Serpent, from heaven, is identical with Hermes. The whole of this scene, from the calling of the disciples on the mount (that is, Olympos) to the return of the seventy-two, is a ritualistic representation of the movements of the heavenly bodies; it is a version of the "Kosmos-dance" of the Mysteries.

When he starts on his journey to the sacred city, Iesous predicts to his disciples that he will be crucified and will be raised from "the dead." This is but a mystical way of saying that he is to be initiated and will attain to conscious immortality. But Simon accepts the statement with wooden literalism; whereupon Iesous rebukes him, characterizing him as the mind that understands human affairs only, and has no grasp on things divine. Here Simon represents the reasoning faculty. On the seventh day of the journey Iesous goes to a lofty mountain, and is accompanied by Ioudas, Ioannes and Iakobos. In the text the forgers have substituted Simon for Ioudas; but here Simon is impossible. Ioudas, as *sushumna*, the central *nadi*, necessarily goes with the two companions who represent *Ida* and *pingala*. The "mountain" to which they come on the seventh day is the seventh of the *chakras*. Here Iesous undergoes a transformation : the Sun-God temporarily manifests through him. With him appear two other radiant beings; they are said in the text to be Moses and Elijah, but that spiritualistic version must be

rejected as a pseudo-Jewish touch added by the forgers. These two apparitions represent the two super-physical bodies which with the physical form comprise the three habitations of the Self.

Having entered the city, Iesous proceeds forthwith to purify the temple. Then, in the house of the "man bearing a pitcher of water" (the Regent of the Aquarius-quarter of the zodiac) he and his twelve companions celebrate the "last supper," after which follows the final *paradosis*, or "handing over" of Iesous to the ordeal of the crucifixion, which is followed by his resurrection. As a brief summary of this portion of the sacred drama would be unsatisfactory, the consideration of it will be deferred to the commentary.

In the narrative as here restored the main events follow the order in which they are found in the *Synoptics*; but many portions of the text, especially those which are discordantly placed in the *Synoptics*, are transferred to the positions where they evidently belong, and the scattered discourses and sayings are subjoined to the events to which they appropriately relate, and are so combined as to afford an orderly and topical statement of the teachings they contain. Everything which the present author considers spurious has been excluded from the text; yet among the rejected passages there is nothing of any real ethical value or literary beauty except the one sentence, "Father, forgive them, for they know not what they do"—a saying which fails to fit the context and has no good authority in the manuscripts.

In justice to the Jews, who have been infamously maligned by the priestly forgers who concocted the pseudo-Jewish "history" in which the orthodox Jews and their priests were vilified and made out to be the murderers of the Son of God, and in justice also to the "pagan" Greeks, from whose sacred

literature the original allegory was undoubtedly stolen, the narrative has been stripped of its ill-fitting Jewish disguise and restored to an Hellenic garb. With the elimination of the badly written interpolations, which have no literary or moral merit, and also of the misapplied and misquoted passages taken from the Jewish scriptures and foisted in the text, nothing distinctively Hebraic remains in the narrative except personal and place-names and the names of certain sects, all of which are dishonest substitutes. In the restored narrative the names of the principal characters are retained, their Hellenic correspondences being pointed out in the commentary; but all place-names are omitted, and instead of such names as "Pharisees" and "Sadducees" equivalent expressions are given. The "Pharisees," for instance, are replaced by "the orthodox" or by "exoteric priests." Historically the Pharisees merely represented the national faith of orthodox Judaism. A free translation of the Greek text, as thus emended, has been made; and with the purpose of undoing, as far as possible, the work of the forgers who "historicized" the drama, certain passages which the}- have left in an almost hopelessly mutilated state have been made to harmonize with Greek philosophy and mysticism; but whenever a passage thus varies from the text the fact is noted in the commentary. The word Theos, "God," is rendered "All-Father"; and angeloi, "angels," is rendered "Gods." The "angels" in the *New Testament* are simply Greek Gods in a Jewish disguise; and Philon Judaios, who certainly knew, asserted that the angels of the Jewish writings are identical with the Greek Deities.

The characters of the drama, not including those who appear only in minor incidents, or episodes, are the following:

Iesous, the Worthy Candidate; personifying the Sun-God.

Ioannes the Hydranos, the Hierophant of the Lesser Mysteries;
personifying the Moon-God.

The Five Brothers of Iesous personifying Guardian-

Gods of the Zodiacal Signs:

Ioudas, Regent of Aries,

Ioannes, Regent of Taurus,

Iakobos, Regent of Gemini,

Simon, Regent of Pisces,

Andreas, Regent of Aquarius

Seven Sisters of Iesous; personifying the Guardian-Goddesses of the
Zodiacal Signs from Cancer to Capricornus.

Seventy-two Messengers, in Divine Duads; personifying the Thirty-six Extra-
zodiacal Constellations, the Paranatellons.

Ioseph the Carpenter, the Father of Iesous; personifying the Demiourgos, the
World-builder.

Mariam, the Mother of Iesous; personifying the Celestial Aether, or Higher
World-Soul.

Mariam the Temple-woman (one of the Seven Sisters) ; personifying the
Terrestrial AEther, or Lower World-Soul.

Orthodox Religionists, }

Conventional Scholars, } representing the Intellectual Caste.

Materialists, }

Soldiers, representing the Military Caste.

Merchants, representing the Commercial Caste.

Common People, representing the Laboring Caste.

Rabble of Outcasts.

Head-priest, Priests, Temple-guards and Servants.

Tetrarch and Soldiers.

Iesous Barabbas and Two Malefactors.

THE ANOINTING OF IESOUS

I

THE INITIATION BY WATER-PSYCHIC DEGREE;

LUNAR

i. The Four Grades of Men—The Forces of the Four Somatic Divisions

The Lesser Hierophant Purifies Candidates in the Living Stream

[Mk. i. 4. Matt. iii. 1, 2, 5, 6]

To the sacred plain came Ioannes, hierophant of the lustral rite, he who elucidates the purifying virtues to the four grades of men who are the head, the heart, the soul and the seed of every nation. By the bank of the stream, wherein are bathed all aspirants who turn from the wide way of sin to tread the path of purity and peace, he stood, and the exultant hills echoed his clarion cry:

"Cleanse ye both mind and heart; for the realm of the starry spaces has drawn near."

Then from the sacred city, and from the four regions bordered by the crystal river, came aspirants to be lustrated by him in its living water; and consecration was refused to those alone whose souls, crimsoned by horrid crimes, could be whitened only in the lake of anguish in the underworld.

COMMENTARY

This opening scene represents the first rite in the Lesser Mysteries : the officiating priest, or initiator, who was called the Hydranos ("bather" or "sprinkler"), publicly administered to candidates this ceremony, by bathing them in the waters of a running stream, as the river Ilissos; he exhorted them to lead lives of the strictest morality, and instructed them in matters pertaining to the psychic stages of their development. The higher, spiritual truths were imparted only in the solemn seclusion of the *telesterion*, or temple of initiation; but no candidate could be admitted to the Greater Mysteries within less than a year from his initiation into the Lesser. Men who were guilty of manslaughter or other serious crimes could never participate in the purificatory rite. In the *Gospels* the word *hydranos* is replaced by *baptistes* or *ho baptizon*, "the one who dips"; and the scene is transferred to the shore of the Jordan, although the rite was one not practised by the Jews. The Hydranos is given the personal name Ioannes (reminiscent of the Euphratean Oannes, the Water-God), and he is made to live in the desert in imitation of Banos, the Essene under whom Josephus (*Life*, p. 2) studied in his youth; the hairy mantle of Ioannes is taken from *Zechariah* xiii. 4, and his leathern belt from II *Kings* i. 8. Needless to say, the Greek hierophant did not live in a desert or wear so uncouth a garb.

It is not the actual ceremony in the Lesser Mysteries that is described in the text, but a spectacular representation of it in the Mystery-drama, which is allegorical throughout. Here the fact that the ceremonial bathing took place in the open air, beside flowing water and in the sunshine, is in itself pregnant



Oannes

with meaning: the primary work of the neophyte is self-purification, clean living and pure thinking; by sincerity of soul and childlike naturalness he becomes attuned to nature, and as his psychic faculties unfold he becomes conscious of the subtle forces which are behind all natural phenomena. The development of his psychic senses opens up to him new spheres of being, and gives to things material a new aspect. Yet this is psychic only, and not spiritual; it is but the "drawing near" of the divine consciousness.

Ioannes is, astronomically, the Midsummer Sun, which on entering the gate of descent at Cancer presides over the waning days, even as Iesous is the Midwinter Sun; but by a reduplication of the symbols, Ioannes is here the Moon-God, and Iesous the Sun-God; and again the symbols are reduplicated in the preceding sign Gemini, in which the stars Kastor and Polydeukes represent the regents of night and day. As the Moon-God, Ioannes stands for the psychic self in man, and the living water of his lustral rite is the septenary psychic force or element. The four regions bordered by the river are the four somatic divisions; and the four grades, or castes, of men are the various faculties and qualities of the complex individuality. Below these are the outcasts, standing for the purely instinctual, animal nature, inherent in the physical body and in a large measure necessary to its existence, and from which, therefore, the soul can not be entirely freed until it has ceased to incarnate. In the pseudo-Jewish

version of the story the scenes in the life of Jesus are laid in the four districts or regions of Palestine (Judaea, Samaria, and Upper and Lower Galilee) and its capital city, Jerusalem; and these approximately meet the requirements of the allegory. But these requirements would be met more closely by the political divisions in the Athenian state, which under Solon's constitution conformed to the zodiacal pattern. As arranged by Solon, Athens had four *phylai*, tribes or classes, each consisting of three *phratrai*, clans, each of which contained thirty *gene*, patrician houses; these subdivisions correspond to the four quarters of the zodiac, each of which contains three signs, each sign having thirty degrees, or three decans.

There are sins which leave so indelible a stain on the auric sphere of a man that they can not be erased in the same incarnation: it matters not how pure he may otherwise make himself, he must wait till he has again passed through the gates of death and birth before he can begin the perfective work in its psychic stages. Hence men thus stained were not allowed to participate in the purificatory rites.

Many of the Intellectual Class, Disdaining to Receive the
Lustral Rite, Are Reprimanded

[Matt. iii. 7; xii. 4-7; vii. 16, 17, 19; iii. 10, 8, 9]

But when he perceived many of the priests and the materialists decrying the lustral rite, he spoke thus, hurling stern words at them:

"O brood of vipers! Who covertly prompted you to flee from the divine frenzy impending? O brood of vipers! How can ye who are ignoble speak noble truths? For it is from the heart's overflow that the mouth speaks: the good

man from the rich accumulation of his heart dispenses treasures, and the depraved man from his worthless accumulation throws out refuse. Are figs gathered from acanthus-trees, or grapes from thistles? Even so every good tree bears desirable fruit, but the worthless tree produces useless fruit. Every tree which does not bear good fruit is hewn down and cast into the fire—and already the axe is poised before the root of the trees! Bring forth, therefore, the excellent fruit of reformation, and refrain from saying among yourselves, 'We are lineal descendants of the Sire of our nation,' for I say to you that from these stones the All-Father can bring to life a people worthy of that Sire of whom you are the offspring fallen and debased."

COMMENTARY

By the energizing of the psychic forces, symbolized by the occult element Water, the aspirant passes into the first of the sacred trances, a state of mantic exaltation. It is not, as the theologized version would have it, "the wrath of God," but is a divine fury, as contrasted with the slow and placid plodding of the lower intellect. The inferior mental faculties are by their nature opposed to the mantic afflatus; they are represented in the allegory as the disdainful conventional religionists and wooden materialists, who proudly claim descent from the Sire, or Zeus in his aspect as Cosmic Intelligence, the higher world-soul. Cold intellectualism is due to the disproportionate development of the discursive reason, with the consequent decay of the nobler faculties which alone can give accession of true knowledge: for reason has in itself no creative or originative power; its function is to formulate, classify and arrange the material brought to the mind by the perceptive

faculties, intuition, imagination and the divine memories stored in the mystic heart of man.



Deukalion and Pyrrha

When the lower reason has inhibited the action of these finer faculties of the soul, and has usurped the entire mental field, it can of itself acquire nothing new, but adds to its store only the formulated thoughts of other men, and finally relapses into sterile unfaith in everything psychic or spiritual.

The classification of mankind into four grades, in analogy with the four races, white, yellow, red and black, is not arbitrary and is not based on distinctions of color or occupation. Every man, whatever may be the outer circumstances of his life, has his normal consciousness correlated to one or another of the four great planes of life. The system of hereditary castes, as found among some ancient peoples, is arbitrary and pernicious, and especially so when those belonging to the highest caste form a priesthood and claim to stand in special relation to the Deity.

In the text the metaphorical reference to the common people as "stones" is

probably reminiscent of a word-play on *laas*, "stone," and *laos*, "people." According to Greek mythology, after Zeus, the Sire, had by a deluge destroyed all the human race except Deukalion and Pyrrha, a new race was created from the stones which the surviving pair cast behind them, the stones being miraculously transformed into human beings.

The Working Class Are Instructed

[Lk. iii. 10. 11. Matt, xxiii. 2-7; v. 20]

And the working-people asked him : "What, then, shall we do?" He answered them:

"The men of learning and the orthodox officially occupy the chair of the Law-giver; therefore give heed to and practise whatever precepts they may lay down for you. But do not shape your conduct in accordance with their actions; for they preach but do not practise. They do up heavy burdens, and pack them on men's shoulders; but they themselves will not lift a finger to lighten those burdens. All their actions are performed for spectacular effect: for they flaunt broad amulets, with exaggerated hems on their mantles; and dearly do they love the first place at dinners, the chief seats in the assemblies, the salutations in the market-places, and to be greeted by men as 'Teacher.' I tell you that unless your morality shall be more exuberant than that of the learned men and the orthodox, into the realm of the starry spaces you shall not enter."

COMMENTARY

The word *dikaiosune*, here rendered "morality," designates the character of one who is just and upright in all his dealings; although it covers a wide range

of virtues, it applies more to conduct than to the inner life, to the performance of all duties with a pure motive, and yet not to the absolute rectitude understood by theology. It may be regarded as summing up the virtues possible for a man to obtain while engaged in the active work of the world, but falling short of the holiness (*hosiotēs*) which pertains to the contemplative life. Greek philosophy, as expounded by Porphyrios, recognized four classes of virtues, or, more properly speaking, three classes which culminated in wisdom: of these, self-control applied especially to the lowest grade of men, manliness to the military grade, uprightness to the commercial grade, and wisdom to the highest grade; while holiness was the attribute of truly spiritual men, who constitute the fifth or super-caste.

The Commercial Class Are Instructed

[Lk. iii. 12, 13. Matt. vi. 19, 20. Lk. xii. 33, 34. Matt. v. 42]

There came also merchants to be instructed, and they said to him: "Teacher, what are we to do?" To them he said :

"Store not up for yourselves treasures on this earth, where moths destroy and rust corrodes, and thieves break in and steal; but create for yourselves in the world supernal a lasting treasure which no thief can touch, no moth destroy. For where your treasure is, there also will be your heart. Give to him who asks of you; and from him who would borrow, turn not away."

COM MENTARY

These instructions of the Hydranos are given to candidates for initiation into the sacred Mysteries: therefore some of the rules of morality are more strict than they would be if intended for men of the world, the "profane"; but, on the

other hand, principles of morality which have a general application, and therefore do not apply to the candidates in a special way, are not discoursed upon. Thus, an exhortation to honesty, or a denunciation of dishonorable methods of acquiring wealth, would be inappropriate here. The aspirants to the higher life are told not to set the heart on anything transitory, impermanent, but to rely on that which is eternal and divine. The meaning, though apparently simple, can not be understood by those who conceive of heaven as a place where the resurrected dead disport happily in the presence of a personal God. Minds so immature can grasp only the crude doctrines of exoteric religion.

The Military Class Are Instructed

[Lk. iii. 14. Matt. xi. 12. Lk. iii. 14]

Those doing duty as soldiers also asked him: "And what are we to do—even we?"

Said he to them:

"The realm of the starry spaces is carried by storm, and the forceful obtain mastery over it. But extort from no man by violence, neither use the tricks of a spy; but be content with a soldier's wage."

COMMENTARY



Courage is one of the essential virtues of the aspirant, who must with dauntless energy force his way through the dark and hostile psychic planes of life which have to be traversed before the

Figure:Athena divine realm is reached; and the realm itself belongs only

to him who can become its conqueror. But the occult teachings are imparted to him, by those who know, only as he may merit them; he will receive no more than his rightful wage, and he can gain nothing by compulsion or artifice. The neophyte is very apt to overestimate his own merits, and imagine therefore that he is entitled to more than he is receiving; also the craving for knowledge may cause him to lose sight of the fact that wisdom comes, not from listening to the words of others, but from the unfolding of the inner faculties.

Athena, who was fabled to have sprung from the head of Zeus, was the Goddess of War as well as of Wisdom; for whoever has wisdom wields power.

The Moral Code for All Candidates Is Proclaimed

[Lk. iii. 18. Matt. v. 6, 3-5, 7-9]

With many other admonitions he continued to address the postulants :

"Immortal are they who thirst for holy Wisdom: for they shall drink at its primeval fountain.

"Immortal are the supplicants in the supernal Air: for theirs is the realm of the starry spaces.

"Immortal are the mourners for the Sun-God crucified: for in them his deathless Flame shall rise anew.

"Immortal are the self-effaced : for they shall be heirs to the most sacred Earth.

"Immortal are the compassionate: for they shall receive Compassion Absolute.

"Immortal are the pure in heart: for they shall see the Self Divine.

"Immortal are they who reach the sacred peace: for 'Sons of God' shall they be called.

COMMENTARY

The word *makarios*, as here used, conveys the conception of bliss eternal and supernal, and is descriptive of beings who are deathless and divine; only when applied colloquially to ordinary mortals can it be correctly rendered "blessed" or "fortunate." Of the nine so-called beatitudes, the last two are unquestionably spurious; and the others have been degraded to the level of mere commonplaces by the priests who revised and rewrote the text to suit their own theological notions. Yet even in their mutilated form the first four refer unmistakably to the four elements: Air (*pneuma*), Fire (the fire of the Paraklete being retained in the expression, "they shall be parakleted," which does not mean "comforted"), Earth, and Water (retained only in the word "thirst"). Placing this fourth beatitude at the beginning, the four elements are then in correct sequence. Now, to "hunger and thirst after uprightness," and to "be filled" (literally "stall-fattened") with it, is not a natural combination of ideas: right-conduct depends upon a man's own efforts, not upon his acquiring anything extrinsic. To express the notion that a man was desirous of doing his duty, one would not naturally say that he hungered and thirsted for it. Obviously the beatitude has been overworked, "uprightness" being substituted for "wisdom," and an attempt being then made to give the sentence a plausible sound by supplementing thirst with hunger. The forgers, being opponents of Gnosticism, had a fanatical prejudice against "wisdom," and in many places in the text they have expunged the word, sometimes

writing in a substitute, as "faith" or "righteousness," and sometimes leaving a *lacuna*. In symbolism the moon is associated with water and also with wisdom; and very probably the original beatitude may have contained an allusion to the Moon-God; while the beatitude in which the notion of mourning is connected with that of the Paraklete, the solar fire, referred to the Sun-God, whose allegorical "death" was mourned in the mystery-ceremonials.

As reconstructed, the first four beatitudes refer to the four occult elements, representing the fourfold manifested powers in the four worlds; and the last three, a splendid triad, to divine love, purity and peace: or, more fully, to the all-embracing love of the Logos (*Eros*), the Son; the stainless purity of the World-Soul, the Mighty Mother; and the perfect peace of the Supreme Father.

The Moral Code, Continued

[Matt. v. 17, 19, 21, 27, 28, 38. 39, 43, 44. Lk. vi. 31]

"Think not that I am come to annul the moral law and the rules of morality laid down by the seers. I have not come to annul, but to add to and make more complete. Whoever, therefore, shall subvert one of these minor commandments, and teach men so, shall be called a 'minor' in the realm of the starry spaces; but whoever shall practise and teach them shall be called an 'adult' in the realm of the starry spaces.

"You have heard that't was said to the people of old, 'Thou shalt not commit murder, and whoever commits murder shall be subject to judgment.' But to you I say, Every one who becomes angry with his brother-man shall be subject to judgment.

"You have heard that't was said, 'Thou shalt not commit adultery.' But to you

I say, Every man who casts lustful eyes on a woman has already in his heart committed adultery with her.

"You have heard that 't was said, 'An eye for an eye, and a tooth for a tooth.' But to you I say, Do not return evil for evil, but if any one deals you a blow on the right cheek, turn to him the other also.

"You have heard that 't was said, 'Thy neighbor thou shalt love, but thine enemy thou shalt hate.' But to you I say, Love even your enemies, and do unto others as you would that they should do unto you."

COMMENTARY

The commandments quoted in this discourse are taken, of course, from the Jewish code; but, as similar laws were in force in every civilized nation, the fact has no special significance. From whatever code the laws may have been quoted originally, the forgers were bound, under their general policy, to give them a Jewish color.

The doctrine of non-resistance to enemies is not of general application, but is laid down for neophytes in the sacred science. Much of the ethical teaching ascribed to Jesus is intended for those only who have renounced the world to devote themselves to the spiritual, contemplative life. The futile attempt made by an exoteric church, based upon falsified and misunderstood scriptures stolen from the ancient Mysteries, to enforce upon the masses of mankind certain rules of morality designed primarily for ascetic philosophers leads rather to hypocrisy than to sound morality.

The Lesser Hierophant Foretells the Coming of the Greater

[Lk. iii. 15-17. Compare Matt. iii. 11, 12]

Now, as all the people were pondering in their hearts concerning Ioannes, whether or not he might be the Enlightener whose coming they awaited, Ioannes answered their unspoken thought, and said to them all:

"I indeed lustrate you with Water; but the Fan-bearer is coming, mightier than I, whose sandal-thong I am not competent to unlace: he shall lustrate you with Air supernal and with Fire. In his hand is his mystic winnowing-fan, for the thorough cleansing of his discous threshing-floor; into his granary he will gather the wheat, but with inextinguishable fire he will burn up the chaff."



COMMENTARY

Iesous is here unmistakably identified with the solar Dionysos, the Mystery-God, who was called "the Winnower." The mystic fan, the *likmos* or *liknon* (*mystica vannus lacchi*, as Vergil calls it), was a wicker-work contrivance which answered equally well the purposes of a winnowing-fan, a basket and a baby's cradle. It was used in the sacred field to separate the grain from the chaff; in it were carried the first-fruits and the mystic utensils when it was borne on the head of the officiating priest (who personified the God) during the procession at the Mystery-festival; sometimes it was worn as a crown; and in it was cradled the infant Dionysos, *ho liknites*.

In the text of the *Gospels* the word *liknon* is carefully avoided, because thus intimately associated with the "pagan" Mysteries, and the less significant synonym *ptuon* is substituted for it. The word *halon*, or *halos* (whence the English word "halo"), signifies "a round threshing-floor"; but here it is used, apparently, not for the floor itself, but metonymically for the round pile of heaped-up grain which is ready to be winnowed. The word was also applied to various circular objects, as the disk of the sun or moon, the halo surrounding either of these luminaries, and even a coiled serpent; it is equivalent to the Sanskrit *chakra*. The Sun-God of the allegory is the spiritual Self, the sublime teacher whom the people (the lower principles and faculties of the neophyte) are said to be expecting; they are represented as questioning whether or not Ioannes (the Moon-God, standing for the psychic self) may himself be the expected Illuminator. Many, indeed, are they who have, upon attaining the psychic consciousness, mistaken its reflected light for the direct radiance of the Nous, the spiritual sun.

2. The Fifth Grade, or Supernal Man—the Nous

The Neophyte Iesous Impersonates the Sun-God, the Fan-Bearer

[Mk. i. 9. Lk. iii. 21. Matt. xi. 7-9, 11]

Now, Iesous had come from the upper country, after all had received the lustral rite; and as the candidates were departing he said to them:

"What did you go to the sacred plain to see—a reed swaying in the wind? But what did you go out to behold—a man elegantly dressed? Lo, the wearers of elegant clothing live in palatial dwellings ! What, then, did you go

out to behold—a seer? So be it: for I say to you, Than Ioannes, hierophant of the lustral rite, no greater man has arisen among them who are of women born, but a babe new-born in the realm of the starry spaces is a greater Man than he!"

COMMENTARY

The psychic principle is the highest part of the generable nature, which is "born of woman." The play on the words *megas*, "great," in the sense of "grown-up," and *mikros*, "little," as "young," occurs elsewhere in the text, as in *Luke* ix. 48. Here "the very little one" (*ho mikroteros*), or new-born babe, is the initiate who, having passed through the mystic second birth, is greater than the men who are only carnally born.

The extraordinary dislocation of this passage, in *Matthew* and *Luke*, was probably made by the forgers who inserted the fictitious story of the imprisonment and decapitation of Ioannes.

Iesous, While Impersonating the Greater Hierophant, Receives the Rite of the Lesser

[Matt. iii. 13-15. Lk. xii. 49, 50. Matt. iii. 15]

Came Iesous then to Ioannes at the sacred river, his lustral rite to receive. But Ioannes, trying- to dissuade him, protested :

"Need have I to receive thy lustral rite, and comest thou to me?" But Iesous answered him :

"I have come to sow Fire in the Earth, and why should I desire thy rite of Water if that Fire were already kindled? But I have yet thy lustral rite to

undergo, and O how I am constrained until it is accomplished! Consecrate me now first, for thus 't is fitting for us to comply with all the holy ritual."

Then the lesser hierophant consecrated him, plunging him thrice into the purifying stream.

commentary

By assuming the character of the Sun-God, Iesous only asserts his innate divinity. He is but an aspirant presenting himself at the first of the perfecting rites: not yet has he kindled the sacred fire, nor sown it in the earth; his harvest of grain he has not winnowed with air, nor has he bathed in the waters of the sacred stream. The humility of the Hydranos before the applicant is a dramatic recognition of the latter's divine nature, even though it is as yet unmanifested.

The "saying" about sowing Fire in the Earth is absurdly dislocated in the so-called periscope of *Luke*.

The Neophyte Is Consecrated, and Is Declared Worthy

[Matt. iii. 15-17. Mk. i. 11]

And Iesous, when he had undergone this first of the lustrations, rose up immediately from the water, and behold, the vaulted sky was riven, and he saw the supernal Air like a dove descending upon him; and a voice from the effulgent throne proclaimed:

"Thou art my Son, worthy to become the Anointed King of the starry realm."

COMMENTARY

The dove, with the "pagans" sacred to Aphrodite, is in Christianity the emblem of love and compassion; and as the conventional symbol of the holy *pneuma* it is usually represented with an aureola of seven rays. The opening of the lower sky, or firmament (*ouranos*), to permit of the descent of the supercelestial Air, reveals the same uranology that is found in Plato's exquisite allegory in the *Phaidros* (p. 247), where he tells of the immortal souls ascending to the top of the heavenly dome and beholding the region which is beyond the heavens, the place of true knowledge.

Initiated into the first degree by the rite of Water, Iesous becomes a *Chrestos*, "noble one," or approved disciple in the Mysteries; it is not until he has passed through all the tests and occult "labors," and has entered into the fourth degree through the rite of Earth—the mystic crucifixion—that he becomes a *Christos*, an Anointed King, a full Initiate. In the mutilated text the words from his heavenly Father are given as, "Thou art my beloved Son, of whom I have approved," the latter clause being in dubious Greek; but to bring out more clearly the nature of that approval, the wording has been changed, as above, to a promise of his attaining the divine kingship.

3. The Triumph over the Tempter and the Wild-beasts— the Conquest of the Psycho-passional Nature

Iesous Overcomes the Temptations to Which He Is Subjected

[Lk. iii. 23. Mk. i. 12, 13. Lk. iv. 13]

Now, Iesous' self was twenty-eight years of age when he began his initiation. And into the desert the Air supernal drove him forthwith; there, in

the murky depths of a cavern, the den of beasts that prowl, he dwelt for forty-two days, fasting the while; and ever the Netherworld God, the primeval Serpent, and the wild-beasts, put to the test his fortitude and faith. But when the Tempter had subjected him to every ordeal, he departed from him until the next of the four mystic seasons, and the approving Gods served up for him a royal banquet.

COMMENTARY

In the *Mithraika*, which were copied from the older initiatory systems, the neophyte, after he had received the rite of lustration by water, and before he was admitted to participate in the higher Mysteries, was subjected to twelve consecutive trials or probations, called "tortures," designed to test his courage and endurance. These trials were undergone within a telestic cave, suitably furnished for such initiation-ceremonies, and the evil powers were symbolized as wild-beasts, which were impersonated by the officiating priests. When he had successfully passed through these trials the neophyte was enthroned as a king, and a banquet was given in his honor. The twelve trials thus dramatically represented as many stages of self-conquest and purification, leading to sovereignty over self and the attainment of wisdom. As said in a Sanskrit poem in which the trials of a disciple are described allegorically:

"The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought; who conquers these
Is equal to the conqueror of worlds."

The archaic Serpent (the "Satan" of the Hebraized text) is the *Kakodaimon*, Evil Genius, the passional (epithumetic) psychic principle which each man

harbors in his own nature. Satan, as a malignant Deity, an omnipresent fiend of cosmic proportions, is but a creation of theological fancy.

The age of Iesous is given in *Luke* as "about thirty years." As twenty-eight, or four sevens, it would refer mystically to the lower quaternary, or objective man. The "forty days" in the desert should also be a multiple of seven, as related to the septenates of forces. Six of the septenates (giving the number forty-two) are thus represented as being liable to temptation, while the seventh is inherently divine, and therefore sinless.

The bad *daimon* is not finally vanquished: he departs "until the season," that is, until the next stage in the initiation, the four degrees being likened to the four seasons of the year. For the temptations, in subtler forms, recur on each of the four planes of manifestation, which are represented in zodiacal language by the four seasons. The disciple must conquer the evil powers at each of the first four stages of his upward progress. The three "temptations" of Iesous foisted in the text of *Matthew* and *Luke* are too childish in conception to deserve serious consideration.

4. The Four Companions—the Manifested Powers of the Nous

Four Brothers of Iesous Become His Disciples

[Mk. i. 14-20; iii. 17]

Now, after he had been handed over to these ordeals by Ioannes, Iesous came into the upper country, proclaiming the divine Gnosis, and saying:

"The season is ended, and the realm of the starry spaces has drawn near. Cleanse ye both mind and heart, and in the Gnosis put your trust."

And walking along the shore of the sea, he saw two of his brothers.

Andreas and Simon, spreading a dragnet in the sea; for they were fishermen.
Said Iesous to them :

"Hither! Follow my lead, and I shall make of you fishers of men."

They at once left their net and went along after him. Going on a little further, he saw his brothers Ioannes and Iakobos, the "twin Sons of Thunder," who were in the ship. Then he summoned, and they left their father in the ship, and followed Iesous.

COMMENTARY

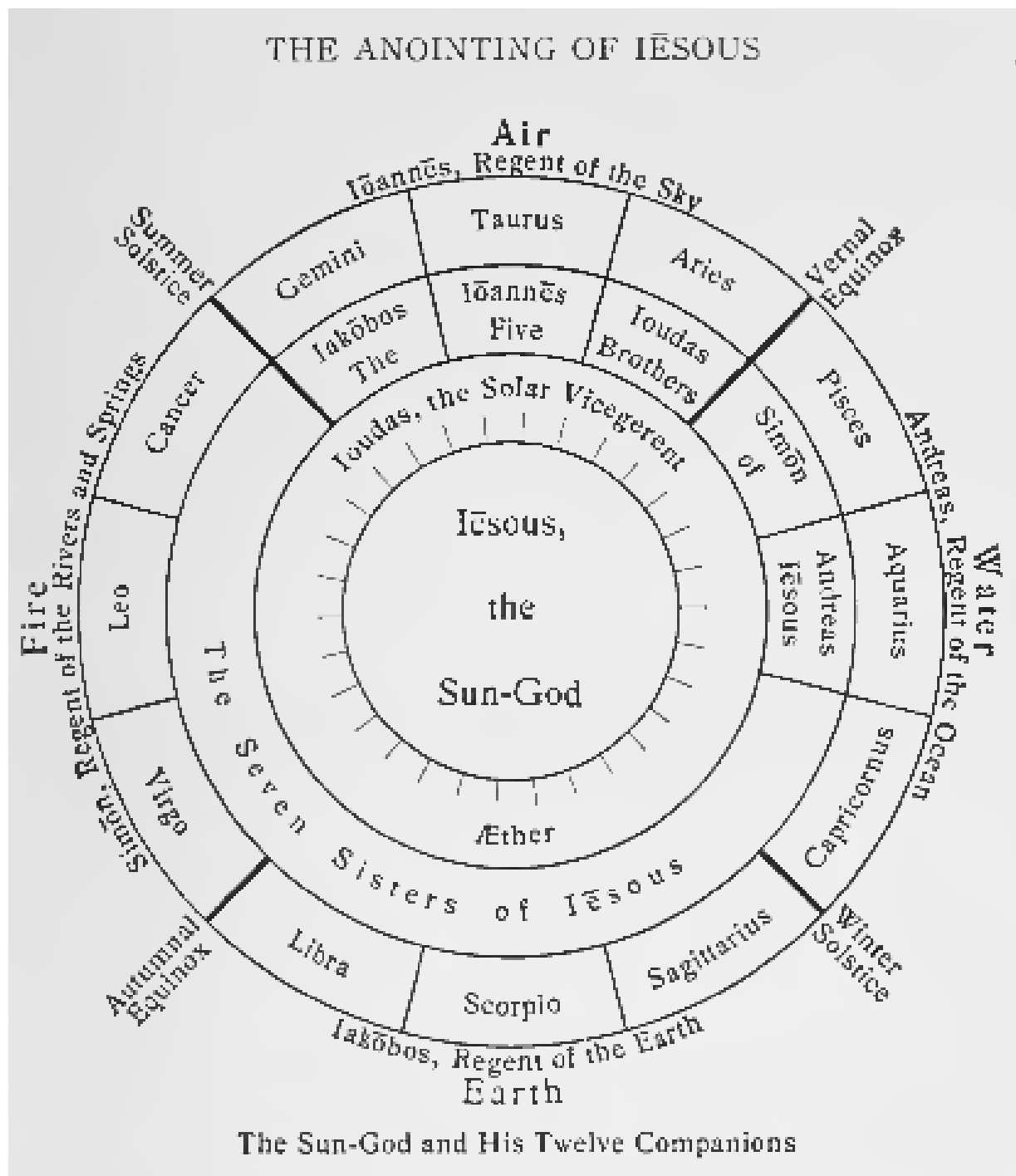
Having fulfilled his duties as the Hydranos, there is no further need of Ioannes in that capacity, and he drops out of the story. So far as the allegory is concerned, there is nothing mysterious about his disappearance; but to account for it "historically" a relation of his imprisonment and death has been worked into the text by some forger who had a hand in the work of falsifying the allegory. The same fable was also foisted in the text of Josephus (*Antiquities*, xviii. v. 2), with two other forgeries in which the orthodox Jewish historian is made to record the crucifixion and resurrection of Iesous, "the Christos," and the stoning to death of Iakobos, "the brother of Iesous who was called the Christos." That these passages are forgeries is apparent from the unskilful way in which they have been wedged into the text, aside from the improbability that an orthodox Jew would have written them.

^{Air}

In each of the four degrees, or mystic seasons, the entire zodiac is traversed, making four minor stages; while the northern and the southern course of the sun constitute the two six-month seasons of the year. Ioannes, the Lunar Lord, represents also the sun, and his "season" extends from the

summer solstice to the winter solstice, from Cancer to Capricornus: by the lustration in the sacred stream Iesus progressed through the signs Cancer, Leo and Virgo, the Region of the River-God (along which lies Hydra, the Water-Serpent, the southern paranatellon of Leo) ; by the ordeal of "temptations" he progressed through the signs Libra, Scorpio and Sagittarius, the Region of the Earth-God, where are found the Dragon (the "archaic Serpent") and the Wild-beast, *Therion* (Lupus), two paranatellons of Scorpio; and so "the season [of shortening days] has come to its close," and the season of lengthening days begins. Here Iesus, as Lord of the new season, begins his "ministry." He assumes the mystic "Yoke" which lies across the ecliptic (the stars Zeta, Sigma and Pi Aquarii, anciently called "the Yoke of the Sea" and "the Proclamation of the Sea"), and making his proclamation, he passes along the shore (Capricornus) of the celestial Sea and finds the two "fishermen," Andreas (Aquarius) and Simon (Pisces), in the Region of the Sea-God; "going on a little further" (that is, through Aries), he finds Ioannes (Taurus) and Iakobos (Gemini) "in the Ship" (Argo Navis), in the Region of the Sky-God. Thus he makes a complete circuit of the zodiac, returning to the starting-point, Cancer, of which the Ship is the southern paranatellon. The word *ploion* (from *plein*, "to sail") is correctly rendered "ship" in the authorized version; and the revisers must have had "history," not Greek, in mind when they made the change to "boat." If they intended an emendation, "ark" would have been better, for the constellation *Argo* was sometimes called *Kibotos*, and regarded as "Noah's Ark." It represented the psychic body (*sukshma sharira*) : for Noah it preserved the seed of all living beings; and for Iesus and his twelve companions, as also for Iason and his twelve companions, the

Ship Argo was the appropriate craft for their celestial voyaging. In this allegory of the lustral rite, or self-purification, the signs are given in the order in which they are traversed by the sun on his annual circuit; but when they are taken as symbolizing the forces and force-centres in man, the microcosm, the order is reversed, because the forces begin to energize at the lower centres.



The four Companions of Iesous, the Nous, are his manifested noetic powers: the two who spread the dragnet are the perceptive and retentive faculties, or apprehension and memory; and the two in the celestial Ship are the contemplative and devotional faculties, or abstract thought and divine love. The four powers of the Nous have also other correspondences, when regarded as regents of the somatic divisions, the *pranas*, etc. Ioannes and Iakobos, as personified electro-vital forces, are *Ida* and *pingala*, and in this aspect they are the twin Sons of Thunder: they are also called, in the *Gospel* "history," "the sons of Zebedee"; Zebedee, however, is but a poor Hebraic substitute for Zeus the Thunderer, *brontaïos*, who is represented among the constellations by Cepheus, who may therefore be said to be in the Ship with them. Kepheus (from the Chal-daic Keph) is identical with Baal Tsephon, "Lord of the North," God of the Storm and of the Thunderbolt. These two disciples of Iesous are identical with the Dioskouroi ("Sons of Zeus"), Kastor and Polydeukes, who were among the twelve companions of Iason when he sailed in the Argo.

In *Matthew* xiii. 55 and *Mark* vi. 3 the brothers of Iesous are named as Iakobos, Ioses (or Ioseph), Simon and Ioudas, and his "sisters" are mentioned. This is a list of the noetic disciples, Ioannes being thinly disguised as "Ioses," and Andreas being omitted. The seven psychic principles, which are "lunar" and may therefore be regarded as feminine, are the "sisters" of the Nous. This is not strictly orthodox, however, as six of the zodiacal signs are diurnal and six are nocturnal, while the Olympic Immortals presiding over the signs are six Gods and six Goddesses; but inasmuch as Hermes, the

Guardian-God of the sign Cancer, is considered androgynous, that is, both male and female, the Sun may be said to have five brothers and seven sisters in the family circle of the zodiac.

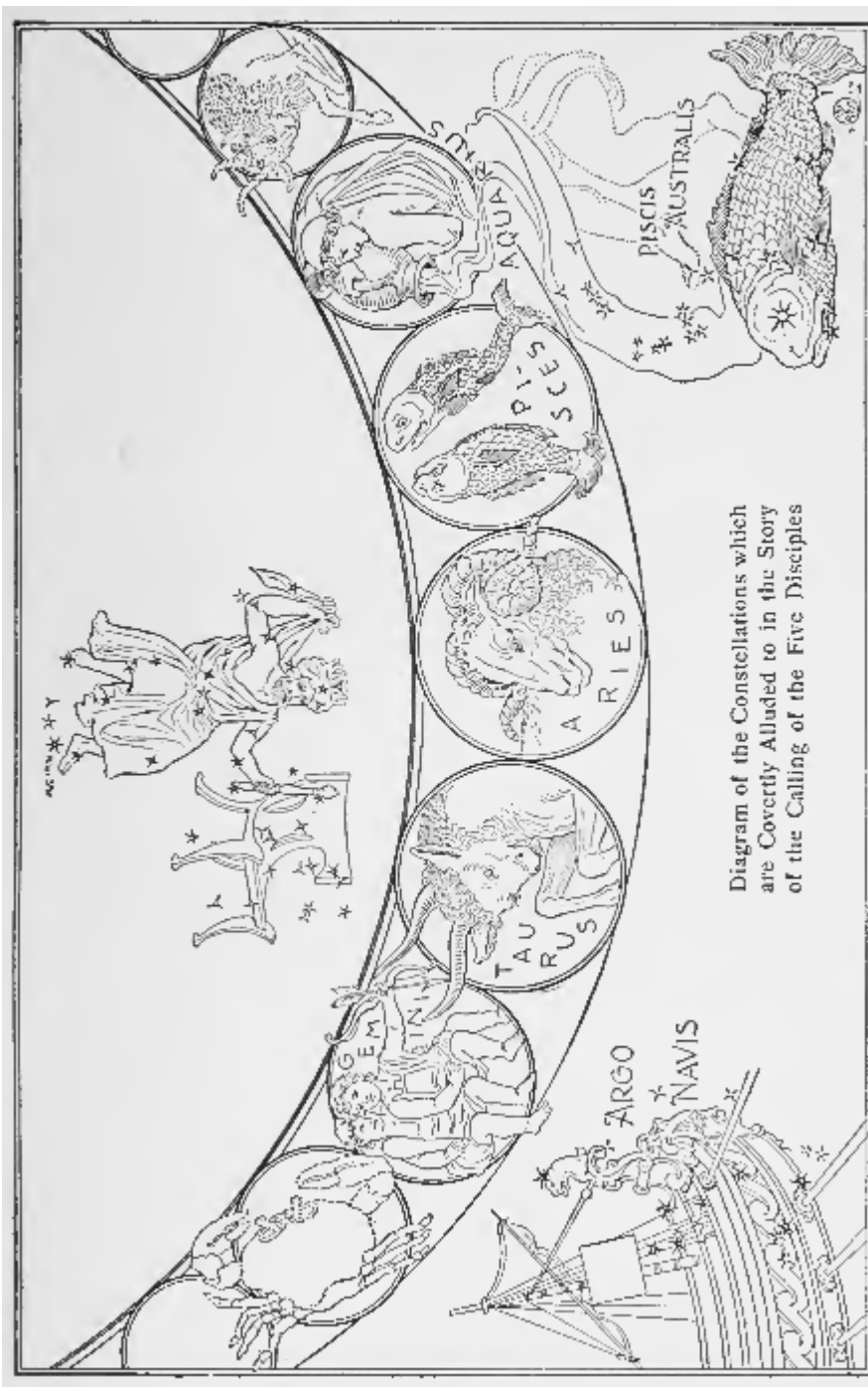
Jesus Heals Simon's Wife's Mother—Subdues the Psycho-Mental Ebullition

[Mk. i. 29-31]

And these four, Simon and Andreas, and Iakobos and Ioannes, came with Jesus to Simon's house. Now, Simon's wife's mother was prostrated with a fever; and they spoke to Jesus about her. He came and took her by the hand, and raised her up. Immediately the fever left her, and she waited on them at dinner.

COMMENTARY

One of the many "historical" fictions which have been foisted in the text is the surnaming of Simon as Petros ("Peter"). In *Galatians* (ii. 11-14) Paulos tells of a certain Kephas, whom he denounced as a hypocrite and evidently looked upon as a charlatan. The word *kephas* is Chaldaic for "rock," and the name of this pseudo-teacher is frequently given in the *Epistles* in Greek form as Petros, "rock," or more properly, "stone." Whether or not this charlatan was the "rock" upon which the primitive Christian church was founded, he was such by tradition; and so, to give him prestige as one of the twelve disciples, his name has been tacked onto that of Simon. Certainly, from a humorous point of view, a happier identification could not have been made. Simon, as Regent of the sign Pisces, which is polar to Virgo, the cosmic Mother,



represents in one of his numerous aspects the phrenic or lower psychic mind, which is symbolized in the *Apocalypse* as the "Beast," Cetus, the southern parnatellon of Pisces.

With the quickening of the psychic faculties, and the increased sense of freedom as the neophyte becomes conscious of planes of life beyond the narrow confines of physical existence, he is apt to

be too exhilarated by the newness and strangeness of his experiences, and to become wrought up to a feverish state psychically by the exuberance of the nervous ether; it takes the sober touch of the higher reason to dispel the illusions consequent upon this abnormal state.

The Fallen Woman Is Forgiven—The Devotional Faculty Clarified [Lk. VII. 37-47]

As they reclined at table, a temple-woman, Mariam by name, who had found out that Jesus was dining at Simon's house, came bringing an alabaster flask of very precious scented oil, and standing behind at his feet, weeping, she bedewed his feet with her tears and dried them by wiping them with the hair of her head; and she kissed his feet again and again, and anointed them with the oil. Then Simon whispered to Jesus :

"Being a seer, you should have perceived what sort of a woman this is who is fumbling over you; for she's a prostitute."

Jesus answered him:

"Simon, I have something to say to you."

Said he:

"Then say it, Teacher." Jesus continued :

"A certain money-lender had two debtors; one owed him five hundred *drachmas*, and the other fifty. When they were unable to pay, he generously cancelled their debts. Which of them, therefore, will love him most?"

Simon answered:

"I presume it would be the one for whom he cancelled the bigger debt."

Jesus said to him :

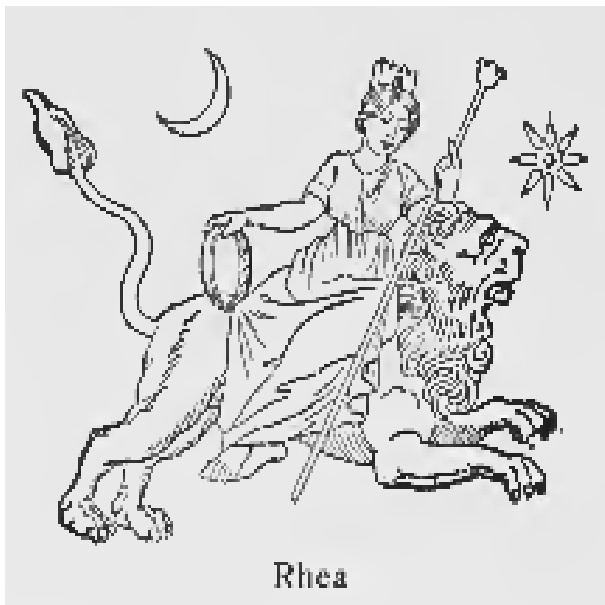
"Rightly have you decided." And turning toward the woman, he continued, addressing Simon : "You see this woman ? I entered your house: you gave me no water for my feet, but she has rained tears on them and has wiped them with her hair; you gave me no kiss, but she, since she came in, has not

ceased from passionately kissing my feet; with oil you did not anoint my feet, but she has anointed them with oil sweetly scented. Because of this I say to you, Her sins, which are many, are forgiven; for she loved much."

COMMENTARY

Here Simon appears in his character as the discursive reason, cold, unsympathetic and undiscerning, while the repentant Mariam plays the part of the devotional nature, the sins of which, as revealed in the fanaticism and irrational emotionalism of exoteric religion, are indeed many, but which has in it the redeeming quality of love.

In *Matthew* and *Mark* this allegory has been hopelessly mutilated by sanctimonious forgers, and Simon is disguised as "the leper." According to their version the woman, who is not described as a "sinner," anoints the head of Jesus, who thereupon explains that she has done so to prepare him for his burial! But according to *Luke* she is a fallen woman, and she anoints the feet of Jesus—the allegorical meaning plainly requiring that it should be so. But in *Luke* Simon is cloaked as a "Pharisee." Mariam is not named in the story as given in the *Synoptics*, but it is generally accepted that she is the fallen woman in *Luke's* version of it; while the (supposedly) virtuous woman who anointed the head of Jesus is identified with the Mariam (the sister of Lazarus) who, according to *John* (xii. 3), anointed the feet of Jesus. But by thus applying the oil to his feet, and not to his head, she betrays her identity as the heroine of the story in *Luke*. Lazarus is a mythical personage unknown in the *Synoptics*. Mariam is called "the Magdalen," an epithet which clearly connects her with the worship of the Great Mother, Rhea, the Goddess with



the mural crown; for *magdalene* is plainly "woman of a tower-temple" (*magdal*), and even if the word is taken in the gentile significance, "of Magdala," it broadly hints at the same thing, since a town of Magdala would have derived its name from the circumstance that it contained a "tower" of the Goddess.

Anointing the feet was a Greek custom. Thus Aristophanes (*Wasps*, 608) has Philokleon say, "My daughter washes me, and anoints my feet, and stooping over me gives me a kiss."

The parable of the two debtors does not apply very neatly to the case of the Magdalen: the sins of the latter were forgiven because she loved much, whereas the debtor loved much because his debt was forgiven. Possibly this parable may have been added to the story by the compiler of *Luke*, who was singularly puzzle-headed.

5. The Fifth Companion—the Creative Power of the Nous

The Twin Brother of Iesous Becomes His Disciple

[Mk. ii. 13, 14. Lk. v. 27, 28]

And Iesous went forth again beside the sea; and as he passed on he saw his twin brother Ioudas sitting among a group of friends, and said to him :
"Come, follow me."

And Ioudas rose up, and left all, and followed him.

COMMENTARY

Anciently the year began when the sun was in Aries, and the Ram was therefore the leader of the starry flock. The golden Ram is a symbol of the sun, and this is reduplicated in the sign. At the first point of Aries the sun, going northward, crosses the equator, and so appears to hang on the cross formed by the equator and the ecliptic. Hence the Regent of Aries (Ioudas) is the Crucifier of the Sun-God (Iesous), while the Regent of Pisces (Simon) is the carrier of his Cross. In the *Apocalypse* Iesous is called "the little Ram" (*arnion*) and has the martial aspect of Ares, who is domiciled in this sign. In *John* (xxi. 15) Iesous, while eating fish with his disciples, calls his followers "little rams" (*arnia*), and is himself called (i. 29) "the Lamb (*amnos*) of God, who carries the sin of the world." The sign Capricornus, the Goat-fish, which the sun enters at the winter solstice, is a composite reduplication of the Ram and the Fish, and the Sun-God was said to be born in this sign. Now, the six constellations extending from midwinter to midsummer represent, in the microcosmic zodiac, the forces of the inner man : the regent of the sign

Capricornus is the primary *tattva*, centred in the *muladhara chakra*, its six differentiations being the regents of the six signs (in reverse order) from Sagittarius to Cancer; and the regents of the remaining five signs are the *pranas*, the solar "life-winds." These five noetic forces are the "brothers" of Iesous, the Nous. Ioudas personifies *udana*, the *prana* that "goes upward to immortality," and being thus the occult creative power of the Nous (the Sun-God Iesous), he is more intimately related to him than are the other four brothers, and is, allegorically, his twin. Simon and Andreas, and Ioannes and Iakobos, are also twins, and as such are inseparable.



The northern paranatellon of Aries is Cassiopeia, whose "Chair" probably suggested the notion that Ioudas, when found, should be sitting; the constellation forms one of the notable family-group made up of Cepheus, Cassiopeia, Andromeda and Perseus.

The head of the so-called "Mystic Dionysos" (shown in the engraving here reproduced from Plate LV in *Specimens of Ancient Sculpture*) is a composite symbol of the six zodiacal signs from Capricornus to Cancer : it has the claws of the

Ancient Mystic Dionysos Crab, which by their position represent also the horns of the Ram; it has the ears of the Bull, and the "dewlap" and loose, shaggy hair of the Goat; the hair appears wet, and the face and breast are partly masked by the leaves of an aquatic plant, thus giving the whole an Aquarian aspect; and out of the temples spring eels, symbolizing alike the

Fishes and the Twins, since the eel, although it is a fish, resembles a serpent. The Twins symbolize, among other things, the positive and the negative currents of the serpent-force, the *speirema*, as do also the two serpents entwined on the central rod of the caduceus, or wand of Hermes. As is well known, the worshippers of Dionysos aspired to become Dionysos. Through the mystic rite of crucifixion the Jesus of the sacred drama finally becomes the Lord Dionysos; but from the very first he personifies Dionysos, and therefore in the astronomical rendering of the allegory he is identical with him.

In the process of converting the allegory into a pseudo-historical narrative, Judas was made out to be a traitor; but it seems that in the first instance his name was allowed to stand as that of the fifth disciple chosen by Jesus, the forgers being content to describe him as a tax-renter (*telones*) "sitting at the tax-office." The officials who collected revenues were, as a class, regarded by the people with detestation. Later Judas was degraded from the rank of fifth disciple and his name was placed last in the list of the twelve; hence his name was erased from the passage in which the fifth disciple is called and the name "Matthew" substituted in *Matthew*, and "Levi" in *Luke*, and "Levi" or "Iakobos" in *Mark*; the forgers were evidently "inspired" with the same motive, but worked independently and made the manuscripts discordant. But this fictitious Matthew-Levi-Iakobos, thus inadvertently given the role of a detestable tax-renter, is not mentioned again in the story: there is no place in the zodiac for a thirteenth sign.

These five companions of Jesus are absolutely identical with the regents of the five *pranas*, "life-winds," of the *Upanishads*, the five "winds" (*anemoi*) of the *Apocalypse*. In the *Apocalypse* (vii. 1, 2) four of these regents are said to

stand at the four corners of the earth, holding the four winds, while the fifth regent ascends from the source of the sun, and has the signet-ring of the living God (the Sun-God) ; and again (ix. 14; x. 1) four of the regents are said to be bound at the great river Euphrates (the cerebro-spinal system), while the fifth, the "strong Divinity," is in a cloud (aureola), with a rainbow upon his head, his face shining like the Sun, and his feet like pillars of fire, and in his hand he holds a little book open—the secret teachings. In the *Chhandogya Upanishad* (iii. 1—11) the Sun is said to have five rays, four extending towards the four quarters, and the fifth going upward. They proceed from, and spread around, the Sun, and are the nectars of the Gods. To four of them are ascribed respectively the four *Vedas*, while to the fifth are ascribed the secret teachings, which are "the nectar of nectars." Four of these rays are said to be forms of the Sun, the fifth being the pristine force within the Sun: *prana*, the "outgoing life-wind," is the Sun's ruddy form as it rises in the east (symbolizing physical birth) ; *vyana*, the "distributing life-wind," is the Sun's clear form at noon, its meridional or southerly aspect (symbolizing life at its prime) ; *apana*, the "downgoing life-wind," is the Sun's dark form as it sets in the west (symbolizing physical death) ; *samana*, the "uniting life-wind," is the Sun's very dark form at midnight, its northerly aspect (symbolizing the subjective life in the invisible world, between incarnations) ; and *udana*, the "upgoing life-wind," which "throbs in the heart of the Sun," is the power that confers immortality. The four manifested powers are connected with the four castes, respectively; while the fifth power is that which sustains "the perfect," the spiritual men. The four quarters (zodiacal regions) are presided over by the Fire-God, the Sky-God, the Ocean-God and the Moon-God; while the

central region is that of Brahma (the Logos).

In the Iesous-mythos, Simon represents *prana*; Iakobos, *vyana*; Andreas, *apana*; Ioannes, *samana*; and Ioudas, *udana*: hence, as regents of the five regions, Simon rules the Leo-quarter; Iakobos, the Scorpio-quarter; Andreas, the Aquarius-quarter; Ioannes, the Taurus-quarter; and Ioudas, the Solar centre. In the *Chhandogya Upanishad* (iii. 13) the five *pranas* are termed "the keepers of the gates of the heaven-world"; but in the garbled text of the *Synoptics* (*Matthew* xvi. 19) Simon is given all the keys of heaven. Simon and Andreas correspond to morning and evening, east and west; and Iakobos and Ioannes, to noonday and midnight, south and north. The four thus answer to every quaternary in manifested nature; while Ioudas has to do with the occult, invisible aspect of nature. In the solar cult the Sun-God was said to be born at the winter solstice, and the sign Capricornus was therefore supposed to be peculiarly sacred to him; the birth of Iesous, as an "historical" event, is still commemorated when the Sun is entering that sign. The five succeeding signs, Aquarius to Gemini, extending to the summer solstice, are ascribed to the five companions of Iesous; and as Aries is the place of the Sun's highest exaltation it is therefore the "house" of Ioudas, who represents the solar life-wind that "throbs in the heart of the Sun" and "goes upward to immortality." The remaining six signs, together with Capricornus, pertain to the seven *tattvas*, which are personified by the other companions of Iesous, his sisters, of whom Mariam the Magdalen (the only one named in the *Synoptics*) represents the *tejas tattva*.

How Jesus Employed the Days and Nights—The Action of the Four Life-winds

[Mk. i. 32-35]

In the evening, at set of sun, they used to bring to Jesus all who were sick, and those who were possessed by evil spirits; and at times 't would seem that all the inhabitants of the city were congregated at his door. Many were the sufferers whom he healed of various diseases, many were the unclean spirits whom he expelled; and these impure spirits he silenced, lest they might betray dark mysteries of the underworld. And very early, when the dawn-star heralded the coming of the sun, he used to rise up and depart to a place of solitude, there with the invisible Presences to commune.

COMMENTARY

The four manifested powers in nature rule the revolutions of the seasons and the lesser quaternary divisions. There is a distinct change in the electric atmosphere of the earth at sunrise, noon, sunset and midnight, and these changes are clearly felt by any one sensitive to the subtile forces. In man the positive electro-vital forces prevail during the daytime, and the negative ones during the night. Toward the close of the day the body is more strongly charged with the positive solar force than at other times, and the force can therefore be employed more efficiently in healing; and during the night the subjective nature is more active. In Greek mysticism Sleep and Death were said to be twin brothers; and this is more than mere poetical fancy. During deep sleep the soul is free for the time from the physical body, and passes into the psychic and spiritual worlds. The material brain receives no records

of the soul's subjective experiences except those that may be impressed upon it at the moment of waking.

The Paralytic Is Healed—The Action of the Fifth Life-wind

[Lk. v. 17. Mk. ii. 2-5. Lk. v. 21. Mk. ii. 6. Lk. v. 21-25]

And on one of those days he was teaching; and grouped about him were the orthodox and men of conventional learning, who had come from every village of the upper and lower countries, and from the sacred city. The rumor had spread that he was in his house, and many were congregated there, so that there was no more room for them, even at the door. Came four men to him, carrying a paralytic; and when they could not bring him nearer to Jesus because of the crowd, they made an opening in the roof over the room where he was, and they lowered through the opening the couch on which the paralyzed man was lying. And Jesus, seeing how they had surmounted all obstacles, said to the paralytic :

"My son, by your sufferings you have atoned for your sins."

The learned men and the orthodox began to argue in their hearts, subjectively, saying:

"Who is this man who arrogates to himself divine authority? Who but God only can remit sins?"

But Jesus, being aware of their thoughts, said to them in reply:

"Why are you arguing in your hearts? Which is easier, to say, 'Your

sufferings have atoned for your sins,' or to say, 'Arise and walk' ? But that you may know that the Son of the Celestial Man has power on earth to heal the body and to purify the soul"—he said to the paralytic—"I say to you, Arise, take up your couch and go to your house."

And at once the man stood up before them, and taking up the couch to which he had been confined, he departed to his house.

COMMENTARY

The fifth life-wind, the up-going *prana*, has for its channel the *sushumna nadi*, which extends to the *Brahmarandra* ("door of God") at the crown of the head. It is said that the soul passes through this "door" at the moment of death, and through it, during life, the spiritual influences enter. The *udana* is almost dormant in the unpurified man, in whom the faculty of receiving spiritual intuitions is, so to say, paralyzed; and in this condition the "sins" of intuition are those of distortion, error of interpretation, over-credulity, and the like: the imperfectly developed faculty has to be sustained by the manifested four, and only at the command of the Nous can it move independently and proceed to its own mystic "house."

The appellation *ho huios tou anthropou* can not be taken as "the son of man" in the sense of mortality; Iesous is the Son of the "Grand Man," the Celestial Being symbolized by the forty-eight constellations, and when he becomes one with his Heavenly Father he is the Anointed King (*Christos*) of the realm of the starry spaces — the full spiritual consciousness.

6. The Banquet at the House of the Fifth Disciple—the Abode of True Knowledge

The Twin Allegories of the Lost Sheep and the Lost Coin—The Spiritual Faculty Regained

[Lk. v. 29-32; xix. 10. Matt, xviii. 12, 13. Lk. xv. 8, 9]

Simon at his house entertained Jesus with a banquet; and there reclined at table with them a crowd of tradesmen and others. And the orthodox and their men of learning kept grumbling in whispers at his disciples, saying:

"Why do you eat and drink with swindling tradesmen and social outcasts?"

Jesus answered them:

"The sick, not the healthy, require a physician. I have come to exhort the erring, not the virtuous, to reform. For the Son of the Celestial Man has come to save the ruined and to seek the lost. What think ye? If a man owns a hundred sheep, and one of them has gone astray, does he not leave the ninety and nine, and go upon the hills and seek for the one that has strayed? And when he has found it, he rejoices over it more than over the ninety and nine that strayed not. Or what woman, having ten silver coins, should she lose one of them, does not light a lamp and search carefully till she finds it? And when she has found it, she calls together her neighbors and friends, saying, 'Congratulate me, for I have found the coin which I lost.' "

COMMENTARY

As the five noetic powers have their positive and negative aspects, they are often enumerated as ten, while their differentiated powers may, of course, be multiplied indefinitely. The forces of the incarnated man are inverted; and it is precisely the highest attributes of his nature that are most debased: his creative power is wedded to lust, and his devotional faculty is divorced from reason.

The likening of a hardened sinner to a lost sheep would not be an apt similitude. Few men, however, have the ability to become purposely wicked; sins are more generally due to weakness than to strength. The Greek word here used for "sin," *hamartia*, has for its root-signification "missing the mark": it is sin in the sense of failure to do that which is right, or error of judgment. Here the similitude is an allegory within an allegory; for "the ruined and the lost" are the finer faculties of individual man.

Merely to avoid a literary oddity, the "tax-renters" of the text are here changed to "swindling tradesmen," as if reading *kapeloi*, "higglers," or petty retail dealers.

The Allegory of the Prodigal Son—the Soul in the Cycle of Reincarnation

[Lk. xv. 11-32]

And he related an allegory:

"A man there was who had two sons; and said the younger of them to his father :

" 'Assign to me, Father, my proper share of the substance.'

"So he apportioned to them the living. And not many days after, the younger son, having brought together all his possessions, wended his way to a distant land, and there he dissipated his substance, leading the life of a profligate. Now, when he had spent his all, grim famine stalked throughout that land, and he had his first experience of utter poverty. He was driven to become a menial of one of the citizens of that land, and he sent him into his fields to feed swine. He used to long to allay the pangs of hunger with the carob-pods which the swine were eating; but no one was generous to him. And when he came to himself he said:

" 'How many of my father's wage-workers have bread more than enough, and here I am dying for want of food! I shall arise and go to my father, and I shall say unto him, Father, I have sinned against my inner consciousness and in your esteem; I am unworthy now to be called your son; give me employ as one of your menials.'

"And he arose and went to his father. Now, while he was yet far away, his father saw him, and his heart was thrilled, and running to him he fell on his neck and kissed him again and again. But the son said to him :

" 'Father, against my inner consciousness and in your esteem have I sinned. I am now unworthy to be called your son.'

"But the father said to his servants:

" 'Bring out quickly the robe of first rank and invest him with it; on his hand place the seal-ring of authority, and lace sandals on his feet. Fetch the fatted

calf and slay it as a thank-offering; and let us celebrate with joyous feast, for this son of mine was dead and has come to life, was lost and is found.'

"And they started in on their festivity. Now, the older son was in the field, and as he drew near, on coming back to the house, he heard festal music and dancing. Calling to him one of the servants, he inquired what was the occasion of these festivities. He answered him:

" 'Your brother has returned, and your father has sacrificed the fatted calf, because he has regained him hale and hearty.'

"Then the older son gave way to anger, and sullenly refused to go in. His father came out and tried to persuade him. But he answered his father:

" 'Behold, I have worked like a slave for you for many a year, and never a command of yours have I transgressed; yet you have never given me even a kid that I might feast joyously with my companions; but when this son of yours came back, after he had consumed your living with strumpets, you have killed in honor of him the fatted calf.'

"But his father said to him:

" 'My child, you are with me always, and everything- of mine is yours; so 't was natural and becoming to celebrate with feasting and rejoicing because your brother was dead and is restored to life, was lost and is found.'

COMMENTARY

The allegory pictures the descent of the soul into the sphere of generation, where it dissipates its divine life-essence, until, at the lowest point of the cycle, it realizes the emptiness and misery of material existence; and then its reascent to the divine sphere when it has regained self-consciousness. When

incarnated, the soul is spoken of as being dead; its return to the house of the Father is its resurrection to life eternal.

Jesus Banters the Conventionalists—the Immature Souls

[Matt. xi. 16-19. Lk. vii. 31, 35; v. 33, 34]

"But to what shall I liken the men of this generative sphere? They are like children sitting in the market-place, who call to their playmates:

" 'For you the flute we merrily played,
But you did n't dance with twinkling feet; And when a
mournful dirge we made. Your breast you did n't wildly beat.'

"For Ioannes came neither eating flesh nor drinking wine; and they say, 'He 's possessed by a spirit.' The Son of the Celestial Man comes eating and drinking; and they say, 'Behold, he's a glutton and a wine-drunkard, a boon companion of knaves and vagabonds.' And by all her disciples 'Learning' is held to be accurate!"

They retorted:

"The disciples of Ioannes fast often; so also do the followers of the orthodox priests. But yours keep eating and drinking." Said Jesus to them :

"Can you make the friends of the bridegroom fast while the bridegroom is with them in the festal hall?"

COMMENTARY

Having superbly likened the awakened soul to a repentant prodigal son, Iesus humorously casts about for a similitude of the souls who are lost in the dream-like illusions of the lower life, and he finds it in the children, who, having no serious occupation, divert themselves by mimicking the joyful and the sorrowful proceedings of grown-up people. The juvenile jingle which he quotes alludes to childish pastimes imitative of festal dancing and funeral ceremonies. To the conventionalist, even if he is a man of learning, the psychic appears to be a person of unbalanced mind or a victim of superstition, the man spiritually exalted is a mentally intoxicated visionary, and the unselfish humanitarian is an eccentric who disgraces himself by associating with the lowly and the disreputable.

Ioannes is spoken of as an ascetic, one engaged in subduing the desires of the physical nature; while Iesus, who has passed through the preliminary purificatory discipline, quaffs deeply the wine of the spiritual life. Bakchos was sometimes described as the jovial God of wine, and sometimes his character was given as of the most exalted purity: owing to these inconsistent accounts of him, Dio-doros, Cicero and others supposed that several personages had been confounded together under the name of Bakchos. Indeed, the Semitic Dionysos, the God of Seership and Divine Inspiration, and fabled founder of the Mysteries, appears to have been confounded with the indigenous Hellenic Bakchos, who, as God of the Vine, represented the productive and generative principle in nature.

Iesus terms his five disciples, or companions, according to the perverted

text, "the sons of the bridechamber," the latter word probably being used, as in *Matthew* xxii. 10, for the hall in which the wedding feast took place; the same word, *nymphon*, was also a pagan term for a temple of Bakchos. The mystic marriage was celebrated in the Mysteries, and its meaning is beautifully elucidated in the *Apocalypse*. Here Iesous represents himself as the bridegroom and his disciples as his groomsmen; the word "sons," for attendants, in the falsified text, is used in an attempt to imitate Hebraic expressions.

The Twin Allegories of the Patched Garment and the Old Wineskins —New Truths Too Vital for Old Organizations

[Lk. v. 36. Mk. ii. 21. Matt. ix. 17. Lk. v. 39]

And he related to them two other allegories:

"No man sews a patch of uncarded cloth on an old cloak, for the stiff new patch tears off from the worn old cloth, and a worse rent is made; nor does the cloth so added harmonize with the old. Neither do men put new wine into old wineskins, for if that is done the skins burst, the wine is spilled and the skins are ruined; but they put new wine into new-made wineskins, and both are preserved. And no man cares for new wine directly he has drunk the old; for he says, 'The old is better.' "

COMMENTARY

An old religious organization, with its deteriorated faith, can not be made the

proper vehicle of new truths, nor can its worn-out creed be harmoniously patched by the addition of new material representing bolder beliefs. Truth itself is changeless; it is only its varying forms of expression that may be termed new or old: the great philosophers and religious teachers are not originators, but transmitters; they only hand down the traditionary lore, adapting the form of statement to suit the requirements of each age.

However, much that is brought forward as "new" by exoteric philosophers and religious sectarians is merely speculative and often untrue, and so does not appeal to the student who has gained insight into the ancient esoteric philosophy.

The Enfeebled Woman Healed, and the Moribund Maiden Awakened—The Exoteric and the Esoteric Systems Revivified

[Matt. ix. 18. Mk. v. 23. Lk. viii. 42. Mk. v. 24-27. Lk. viii. 44. Mk. v. 28.
Lk. viii. 44. Mk. v. 29-40. Lk. viii. 53-55]

While he was speaking these allegories to them, came the king-archon, ruler over all exoteric worship, and bowing low before him urgently entreated him, saying:

"My little daughter is at the point of death: long has she lain in deathlike trance, and none can awaken her, nor can any nourishment pass her lips. I implore you to come and lay your hands on her, that she may be restored to life and health."

Now, this little daughter, thus entranced and wasting away for want of food, was twelve years of age. Jesus went with him; and a great crowd went along after Jesus, and jostled him. And a certain woman, who for twelve years had been drained of her vitality by an issue of blood, and had undergone many treatments by many physicians, until she had spent all her means, yet was in no way benefited, but rather grew worse, having heard the reports about Jesus, came in the crowd behind him and touched the hem of his mantle. For to herself she said:

"If only his outer garment I touch, I shall be healed."

And immediately her issue of blood ceased, and she felt in her body that she was healed of her infirmity. Jesus, perceiving subjectively that his exodetic force had gone forth, instantly turned to the crowd behind him and said:

"Who touched my outer garment?"

Said to him his disciples :

"You see the crowd jostling you, and you ask, 'Who touched me?' "

His gaze swept around to detect her who had caused this. But the woman, awed and trembling from the realization of her instantaneous cure, came and prostrated herself before him, and told him the whole truth. He said to her:

"Daughter, your faith has saved you; go in peace."

Even as he spoke, messengers arrived from the king-archon's house, saying:

"Your daughter is dead. Why put the Healer to further trouble ?"

But Jesus said to the king-archon : "Fear not; only retain your faith in me."

And he permitted no one to accompany him save Judas, Jakobos and

Ioannes. They reached the house of the king-archon; and the scene it presented was one of uproar, the members of the household weeping and uttering piercing cries. Having entered, he said to them:

"Why are you weeping and creating an uproar? Death has not claimed the child; she is but clasped in the arms of slumber."

But they, firmly convinced that she was dead, scoffed at him with mirthless laughter. But Jesus, grasping her hand, with ringing voice addressed her:

"Awake, little maid!"

And her soul returned, and immediately she arose; and he directed that something should be given her to eat.

COMMENTARY

In this rather elaborate allegory the little maid represents the esoteric doctrine, and the woman the exoteric or popular religion. The tendency of a formulated system of belief is to lose its vitality; and the efforts of exoteric religious reformers and speculative theologians to reinvigorate it, so far from renewing its strength, only serve to weaken it the more. Its moral force can be renewed only when it touches the outer robe of the higher consciousness. The esoteric knowledge also tends to die out in the world for lack of learners who are spiritually awake and capable of receiving it. The woman is said to have been suffering for twelve years, and the age of the little maid is given as twelve years; thus in each case the number of the psychic and spiritual forces is stated. The scoffing mourners, who are quite sure that the girl is dead, may be taken to be the agnostics and materialists, who regard religion as a

corpse.

By analogy, the woman and the little maiden may be taken to personify two stages in the intellectual life of the neophyte. For usually, in the quest for truth, the seeker begins by studying the various religious cults, only to find his faith diminishing rather than increasing because of his investigations; while at the same time his intuitive faculty is too dormant for him to apprehend spiritual realities: so his soul slumbers until it is called back by the awakening touch of the Self.

It was the popular belief that the hem of a magician's cloak was especially charged with healing virtue, his *prana*, which is called in the text "his outgoing force" (*he eks autou dunamis*). But when he goes to awaken the little maid, Iesous takes with him the three companions who correspond to the triple fire of the *kundalini*: Ioannes and Iakobos, "the two Sons of Thunder," representing *Ida* and *pingala*, and Ioudas the central current, *sushumna*. In the falsified text Petros, the mythical patron saint of the church, has been substituted for the discredited Ioudas. Although the malady of the little maid is not named or described in the text, the statement of Iesous that "she is not dead, but is sleeping," and his command that she should be given food, may be taken as a sufficient diagnosis.

The "archon of the synagogue," in the falsified text, is very probably a pseudo-Jewish substitute for the Athenian king-archon, who was second of the nine chief magistrates and had charge of all public worship.

7. The Voyage to the Place of the Abyss—the Psychic World

Iesous Stills the Tempest —Brings the Psychic Forces to Equilibrium

[Lk. viii. 22, 23. Mk. iv. 37-39]

Now, it befell that on one of those days he went, at even-tide, on board the ship, his disciples accompanying him; and to them he said :

"Let us pass over to the other side."

They put out to sea. As they sailed, he fell asleep. A violent storm swept down upon the sea, and the waves broke over the ship, so that it was on the verge of foundering. But Iesous slept on, recumbent in the stern of the ship, his head resting on the cushion. His disciples awoke him, and said to him:

"Save us, Captain : we are perishing!"

He awoke, and reproved the wind, and to the sea he said:

"Be quiet, and put a bridle on thy wrath."

Then raging storm gave way to calm serene.

COMMENTARY

Having completed the twelve initial labors, by arousing the twelve forces symbolized by the twelve zodiacal signs, the neophyte has now become capable of conscious action in the psychic realm,

Poseidon in His Chariot



"Be quiet, thou, of Gods most boisterous!
The Storm-wind in his prison-cave confine,
And draw the reins on those wild steeds of thine."

"Be quiet, thou, of Gods most boisterous!
The Storm-wind in his prison-cave confine,
And draw the reins on those wild steeds of thine."

the world of unequilibrated forces, which is often termed, in mystical literature, "the sea," or deep of chaos. The "ship" in which he journeys is the subtle body, which is normally the vehicle of the soul when the physical body is asleep. Among the constellations it is represented by Argo Navis. The Argo, according to Greek mythology, was the first ship ever built. Iason, so runs the myth, when he became of age demanded his kingly crown, but before it was given him he was sent in quest of the golden fleece of the Ram. The Argo was built to contain *fifty* men (the round number for *forty-nine*), and in it Iason embarked with his *twelve* companions, among whom were Orpheus and the twins Kastor and Polydeukes, the egg-born sons of the Thunderer. When a violent storm threatened to sink the ship, Orpheus played on his harp and stilled the storm, and stars then glittered upon the heads of the twins.

Iesous Expels the Unclean Spirits from the Tomb-dweller— Banishes the Elemental Self

[Mk. v. 1, 2. Lk. viii. 27. Mk. v. 3-5. Lk. viii. 28, 30. Matt. viii. 29. Mk. v. 7.
Lk. viii. 31-37. Mk. v. 17]

To the other side of the sea they came, to a place where there is a great chasm. And when he had gone ashore from the ship, there met him a certain man, a native of that country, who was possessed by spirits and for a long time had gone unkempt and unclad, and had abandoned the homes of the living to dwell among the tombs of the dead. And now no one could place him under restraint, even with a chain; for often he had been fettered and chained, but the chains had been snapped by him, and the fetters shattered.

No one was able to tame him. And always, night and day, he prowled among the tombs and in the hills, screaming and gashing himself with stones. When he caught sight of Jesus, he ran to him, screaming hoarsely, and fell at his feet. Jesus asked him:

"What is your name?"

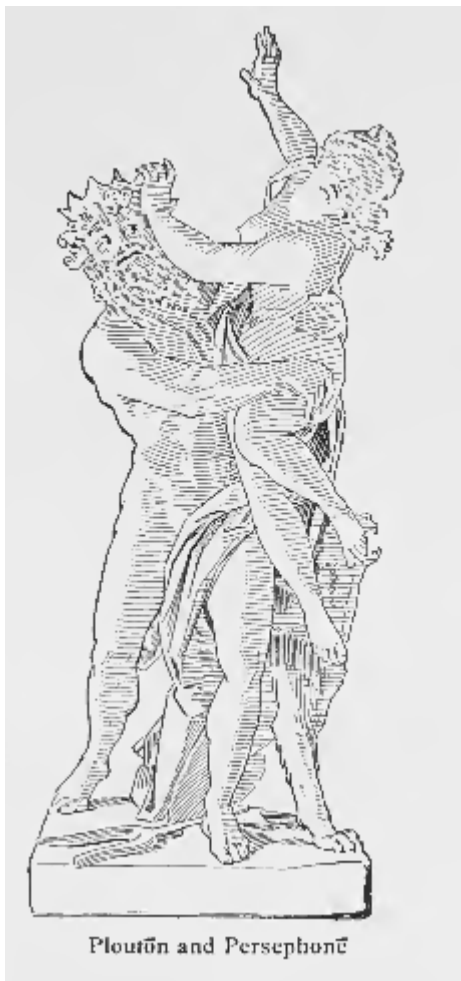
But the spirits, answering through the man, said :

"What matters that to you? There is a throng of us, and our names are many. Have you come here to torment us before the season?"

For indeed many spirits had got into the man; and they abjectly implored Jesus not to send them into the bottomless chasm. Now, there was a herd of many swine hard by, grazing on the hill; and the spirits entreated him to grant them permission to enter into them. He granted it; and the spirits came out of the man and went into the swine. But the swine, rather than be possessed by these foul shades, rushed clown over the precipitous shore-land into the sea and drowned themselves. When the swineherds saw what had taken place, they fled, and spread the report throughout city and country. The inhabitants went out to see what had happened; and when they found the man from whom the spirits had been expelled sitting clothed and restored to sanity at the feet of Jesus, they regarded Jesus with superstitious fear. Then the entire populace, who were worshippers of spirits, were angered at the loss of both the swine and the spirits, and they urged Jesus to depart from their borders. So he went aboard the ship, and left that land.

COMMENTARY

There is a principle in man's nature which is even more gross than the physical body, though less material; and this is the elemental self, that part of him which after death becomes the "ghost," or "unclean spirit," and which during life may be regarded as his evil genius. In it are centred the animalistic tendencies and impure desires; and as a psychic entity, during the life of the physical body, as well as after the death of the latter, it is, on its own plane, the associate of evil spirits, a haunter of graveyards. It is a principle that may be purified and subjugated, becoming then an element of strength; but if it becomes irredeemably evil it is doomed to the "abyss," to annihilation. The reference in the text to the Abyss, or bottomless chasm, in connection with the herd of swine, and the curious statement that the pigs "were choked in the sea"—for the verb used was rarely employed to signify drowning—are reminiscent of the "mystic pigs" which, in the Thesmophorian Mysteries, were thrown into underground caves or vaults in commemoration of the lost swine of Eubouleus. When Plouton seized Persephone to carry her away to the underworld, so runs the myth, a swineherd named Eubouleus was herding swine at that very place, and the swine were engulfed in the chasm down which the netherworld God vanished with his fair captive. The story told in the *Gospels* has suffered the loss of its point, no reason being given for the suicide of the pigs, and no plausible reason being suggested for the entreaty of the people that Jesus should depart from their borders. But, obviously, the spirits, who desired to possess the bodies of the pigs, would not have instigated the swine to drown themselves; the swine, unlike the possessed man, refused to harbor the unclean spirits. It is a satire on spiritualism. The



vaults used in the Thesmophoria, into which pigs were thrown to stifle (though usually only clay images of pigs were employed), were called *megara* (also *magara*) ; and possibly this combination of letters may have had some influence on the mind of the forger who invented the word *Gadarenos*. The text speaks of "the country of the Gadarenes" (with playful variations, as "Gerasenes" and "Gergasenes"); but no country named Gadara existed, and although there was a city of that name, the metropolis of Peraea, it was some miles inland.

Fig.: Plouton and Persephone

The words "before the season," as also "until the season" in the passage about the temptation, are significant. The zodiacal regions, corresponding to the seasons of the year, had each its Regent. Plouton ruled the Scorpio-quarter.

II

THE INITIATION BY AIR - SPIRITUAL DEGREE; STELLAR

I. Iesous Appoints Forty-eight Disciples—the Forty-eight Constellations

The Twelve Companions Are Chosen and Assigned to Their Thrones—
The Zodiacal Constellations and Their Signs

[Matt. v. 1. Mk. iii. 13, 14, 16-19. Matt. xix. 27-29. Lk. xviii. 29. Matt. v. 14.
Lk. xi. 33. Matt. v. 15. Lk. xi. 34. Mk. iv. 24. Lk. viii. 17, 18]

Iesous ascended the sacred mountain; and when he was seated there, his disciples came to him. And he appointed twelve to be his companions: his five brothers—Ioannes and Iakobos, who are as the forked lightnings of the shining cloud; Andreas and Simon, who are as its reverberating thunders; and Ioudas, who is as the thunderbolt that strikes—and his seven sisters, whom he likened to the seven rainbow hues. Then Simon spoke up, and said to him:

"Behold, we have renounced all, and have followed you. What, then, are we to obtain?"

Said Iesous to them:

"When, after the new birth, the Son of the Heavenly Man shall be seated on his effulgent throne, you who have followed me shall also sit upon your twelve thrones and rule over the twelve celestial houses. Every one who has

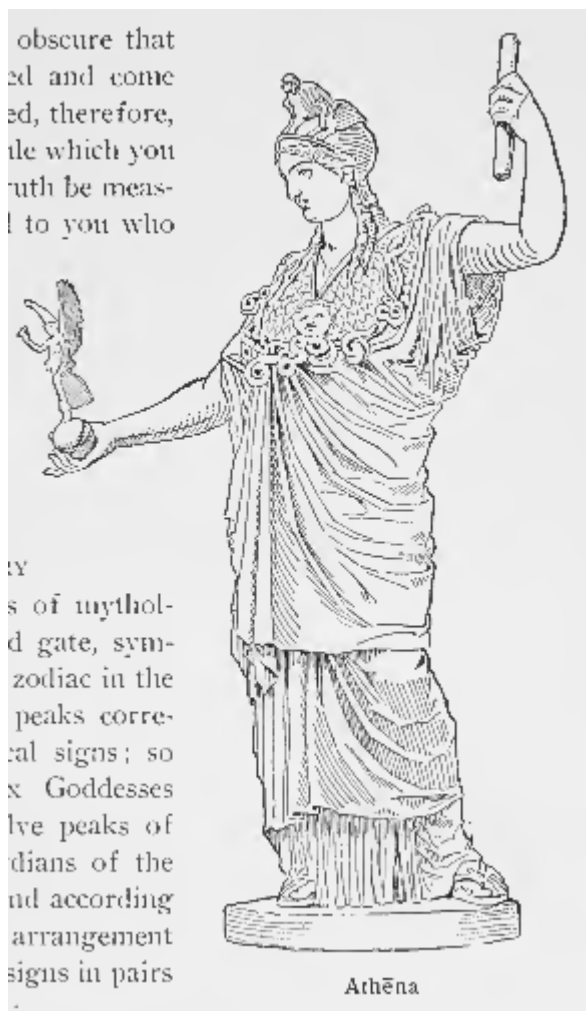
renounced his earthly house and all material possessions in his quest for the realm of the starry spaces shall receive in that realm celestial a house and possessions vastly larger, and shall have share in the life supernal. In man is the light of the universe. But no one, when he has lighted a lamp, secretes it in the cellar or under a bushel; but he puts it on the lampstand, and it shines for all who are in the house. The lamp of the body is the 'single eye'; therefore when that eye is open the whole body is bathed in light, but when it is atrophied the body is shrouded in darkness. If, then, your inner luminary is extinguished, how dense is the darkness! But nothing is latent that shall not become manifested, nor is anything obscure that shall not be investigated and come to be obvious. Take heed, therefore, how you hear: by the rule which you use in measuring will truth be measured to you again, and to you who understand greater wisdom will be added; for to him who has shall truth be given, and from him who has not shall be taken away even that which he imagines he has."

COMMENTARY

The Mount Olympos of mythology, with its cloud-land gate, symbolized terrestrially the zodiac in the heavens, its encircling peaks corresponding to the zodiacal signs; so the six Gods and six Goddesses who sat upon the twelve peaks of Olympos are the Guardians of the twelve zodiacal signs, and according to the ancient Hellenic arrangement they are allotted to the signs in pairs of opposites, as follows:

Gemini (Didymoi) . . Apollon
Taurus (Tauros) . . . Aphrodite
Aries (Krios) Athena
Pisces (Ichthyes) . . . Poseidon
Aquarius (Hydrochoos) . Hera
Capricornus(Aigokeros) Hestia

Sagittarius (Toxotes) . Artemis
Scorpio (Skorpios)...Ares
Libra (Chelai) Hephaistos
Virgo (Parthenos)...Demeter
Leo (Leon)Zeus
Cancer (Karkinos)....Hermes



But in the Iesous-mythos the Guardians of the five signs Gemini, Taurus, Aries, Pisces and Aquarius are males, and the Guardians of the remaining seven signs are females. To meet this condition

Athena must exchange places with her polar opposite, Hephaistos, and so also of Aphrodite and Hera, while Hermes, the androgynous Deity, must wear a female aspect. Thus arranged, Andreas corresponds to Zeus, Simon to Poseidon, Ioannes to Ares, Iakobos to Apollon, and Ioudas to Hephaistos. Ioudas, presiding

Fig.: Athena over the sign in which the Sun on its ecliptic path crosses the equator at the vernal equinox, is necessarily the agent of the crucifixion,

even as Hephaistos, artificer to the Gods and forger of thunderbolts, riveted Prometheus to the rock. In the task of crucifying the Seer Prometheus, Hephaistos was assisted by Kratos ("Strength") and Bia ("Force"), the three personifying the triple divine fire.

The *Synoptics* name all the twelve companions as men (the primitive "Christians" being fanatically prejudiced against women); but none of the seven substitutes for the sisters are mentioned by name anywhere else in the text. As described in the reconstructed passage above, the five brothers (*pranas*) are referred to the *kundalinī* (vital electricity), and the seven sisters (*tattvas*) to the colors of the solar spectrum.

Simon, in his character as the discursive reason, is satirized: he has renounced everything—in expectation of a reward for so doing! Yet there is more than satire in this: it expresses a profound truth. Looking for a reward is but a form of covetousness, even though the reward desired is a spiritual one. The perfect renunciation of all that pertains to the lower life, of all that is ignoble, that constricts and dwarfs character, must make for entire unselfishness: the larger life is not to be attained by him who strives for it with selfish or covetous motives. Yet even when the neophyte imagines that he has killed out this tendency to look for a reward for right-conduct, it springs to life in subtler form, and on closer introspection he finds that he has unconsciously been entertaining the hope of a spiritual recompense.

The earthly house is, of course, the physical body, and the celestial one the "solar body," which is undying; but, as allotted to the twelve companions of the Sun-God, the twelve celestial houses are the twelve divisions of the starry heavens which in conventional astrology are formed by drawing great circles

through the north and south poles of the horizon, in the same way that meridians pass through the terrestrial poles.

The saying in *Matthew* v. 14, "Ye are the light of the world", applied to the disciples, is misleading: the true light is Jesus, the Nous, though the disciples are, as it were, rays diverging from that light. The mystic "eye" of the seer, as the organ of spiritual perception, is the manifesting centre of the light. Whether a man is broad or narrow minded depends upon himself; he sets his own limitations in the search for truth. He who has intuitive wisdom continues to receive it in larger measure; but he who has it not must forsake false learning, must part with the illusory knowledge which he mistakes for wisdom, before he can receive the elementary teachings of the sacred science.

The Thirty-six Hermaic Couples Are Chosen and Sent Forth —the Paranatellons

[Lk. x. 1 ; vi. 13: x. 1. 2. Mk. vi. 8, 9. Lk. x. 4-11. Matt. x. 16. Lk. ix. 6]

The Master next appointed seventy-two other disciples, whom he named "Messengers of Love"; and he sent them two by two before his face to every city and place where he himself was about to come. To them he said :

"Heavy is the crop to be harvested, but the reapers are few. Therefore implore the Goddess of Tillage to send reapers to the harvest. For your journey take nothing save a wand and a purse; go shod with sandals, wear only one tunic, and delay not to talk with loafers on the way. In whatever house you shall first enter say, 'Peace to this house!' If a lover of peace be there, on that house your peace will rest; but if not, it will return to you. Abide

we wipe off against you; but know this, that the King of the starry spaces has drawn near.' Go, now, bearing my message. Behold, I am sending you forth as sheep in the midst of wolves: therefore be ye as crafty as the serpents of Hermēs and as unvenomed as

the doves of Aphroditē."

And the paired impersonators of Hermēs and Aphroditē departed, and passed

through the cities, bearing the message of his coming; and everywhere they sought reapers for the harvest, and strengthened the weak and healed the sick.

COMMENTARY

In the historicized text the twelve companions and the seventy-two messengers have been intentionally confused. The twelve are wrongly called "apostles." An *apostolos* is simply a messenger, "one who is sent forth." Now, the twelve disciples, as regents of the zodiacal signs, may be said to accompany the Sun-God, while the seventy-two disciples, as regents of the paranatellons, are very properly called messengers, as they go out into the extra-zodiacal spaces.

Each decanate, or third part of a zodiacal sign, containing ten degrees, has a corresponding constellation reduplicating the sign; thus there are thirty-six of these paranatellons, each of them related to ten degrees of the zodiac. In the allegory these thirty-six constellations symbolize the differentiated noetic powers, and



Hermēs

in that same house,
and pay your host from
your well-filled purse:
go not from house to
house as do religious
mendicants. And in
whatever city you may
enter, and its
inhabitants honor you,
accept their hospitality,
and with your magic
wand heal the sick in
that city, and say to the
citizens, 'The King of
the starry spaces has
drawn near to you.'

Fig.: Hermes

But in whatever city you may enter, and its citizens do not extend you hospitality, go out into its streets and say, 'Even the dust from your city which has adhered to our feet we wipe off against you; but know this, that the King of the starry spaces has drawn near.' Go, now, bearing my message. Behold,

I am sending you forth as sheep in the midst of wolves: therefore be ye as crafty as the serpents of Hermes and as unvenomed as the doves of Aphrodite." And the paired impersonators of Hermes and Aphrodite departed, and passed through the cities, bearing the message of his coming; and everywhere they sought reapers for the harvest, and strengthened the weak and healed the sick.

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Gods, bore a serpent-twined wand and a purse, and was clad in a light tunic and shod with winged sandals. The serpent was sacred to him, and the dove was sacred to Aphrodite. In the falsified text the messengers are told, in *Matthew* and *Mark*, to take no money in their purses, and, in *Luke*, to carry no purse: they are to eat what is offered them, without paying for it, but are to heal the sick. The favorite maxim of parasitic priests is quoted, "The laborer is worthy of his hire"— or, as it is given in *Matthew*, "his food." But these messengers are sent out to employ reapers for the harvest-field, and are not religious mendicants; they carry a purse from which to pay their travelling expenses, and a wand (caduceus) with which to heal the sick. Mystically they are the loving thoughts of the Sun-God sent out into all the stellar spaces to herald the coming of the King: that is, the divine influences of the Xous pervade even the remotest recesses of the pure man's being, everywhere healing with the touch of love and inspiring to wisdom with the golden wand of intuition.

2. Iesous and the Twelve Take an Outing—The Midsummer Peace of the Soul

The Loaves and Fishes Multiplied—The Planetary Influences
Distributed among the Stellar Spaces

[Mk. vi. 30-34. Lk. ix. 12. Matt. xiv. 16. Lk. ix. 13, 14. Mk. vi. 39, 40.

Lk. ix. 15-17]

But the twelve companions of Iesous clubbed together for an outing, and he

said to them :

"Let us go off by ourselves to a lonely spot and recruit our strength a little."

So they went away by themselves in the ship to a secluded spot. But the crowds saw them going, and hurried to the place afoot and thronged about Jesus. His heart went out to the untaught rabble, who are oppressed and downtrodden by the rich and powerful, even as sheep are scattered and torn by wolves, and he welcomed them and taught them many noble truths. And when the day was drawing to its close, the twelve disciples came to him and said :

"Dismiss the crowd, that they may go to the surrounding villages and country, and buy themselves food; for we are here in a desert place."

But he said to them :

"They need not go; you should give them something to eat." They answered him :

"Five loaves and two fishes are all that we have; and there are forty-nine hundred people here." Said he to the companions:

"Arrange for them to recline on the greensward in forty-nine groups of a hundred each."

They did so, and had them all recline on the tender greensward, in mess-parties, and in their bright-colored garments they looked like flower-beds in a garden. Then Jesus took the five loaves and the two fishes, and letting his gaze circle the celestial vault, he invoked the blessing of the seven planetary Gods upon them, and broke them in fragments, which he gave to the twelve companions to set before the multitude. They ate, and all had their fill; and the left-over fragments which were gathered up filled twelve baskets.

COMMENTARY

The five loaves symbolize the five male planets, and the two fishes the two female ones, Venus and the Moon, or Aphrodite and Selene. The planetary influences permeate all the celestial spaces occupied by the forty-nine constellations, besides filling their own especial domiciles, the twelve zodiacal signs. A particular planet governs each sign ; but every sign contains twelve minor signs, which again are allotted to the seven planets.

In relating the planets to the signs the system begins with Cancer, at the summer solstice. Cancer and Leo, the two signs nearest to the solar position at midsummer, are assigned respectively to the Sun and the Moon; the two next highest signs are made the domicile of Mercury, the planet nearest to the Sun, and so on, Saturn, the last and farthest planet, being allotted to Capricornus and Aquarius, the two signs polar to Cancer and Leo. The "desert place" where Iesus multiplies the loaves and fishes is therefore Cancer, which was anciently called "the dark constellation," as it contains no brilliant stars. It is the great northern "gate"; here Ioannes lustrated the candidates who personified the forces of the four somatic divisions, and here Iesus started on his first circuit of the zodiac. The second circuit is also begun at this point: the multiplication of the loaves and fishes has the same meaning, though applied to a higher plane, as the lustral rite of Ioannes. The "desert" of the temptation of Iesus, however, is not Cancer but Scorpio, which is likewise a "dark" sign, though containing the conspicuous red star Antares ("equal to Ares") : and as Antares is considered an "evil" star, it may well be associated with the "ancient Serpent" (Drakon) and the "Wild-beast" (Therion), the paranatellons of Scorpio.

The Seventy-two Messengers Return Exulting—The Downfall of the Serpent

[Lk. x. 17-20]

The seventy-two impersonators of Hermes and Aphrodite returned with joy, saying:

"Master, even the good genii are subject to us in your name!" Said he to them :

"I beheld the Evil Genius, the archaic Snake, with all his hateful brood, falling from the sky and by the lightning lashed : thus hurled from heaven, he now prowls on earth. But you he can not harm; for I have given you power to conquer him and to destroy the scorpions of desire. Nevertheless, do not rejoice merely because the good genii, the Demigods, are subject to you; but rejoice because your mystic names are written in the starry spaces."

COMMENTARY

The expulsion of the serpent by the seventy-two, in this second act of the drama, parallels the triumph over the serpent in the first act, when Iesous was tempted in the desert. In the second conquest in the *Apocalypse* Michael (Hermes) likewise hurls the ancient serpent from the sky. The mystic Guide in the *Apocalypse* is Hermes. His "rod" (caduceus) signifies the triple serpent-fire. The vine-wrapped *narthex* of Dionysos, with its pine-cone (a symbol of the conarium, the "third eye"), has the same meaning.

The "names" which "are written in the skies" are those of the thirty-six ancient extra-zodiacal constellations, twenty-one of them being in the northern hemisphere and fifteen in the southern.

3. Iesous Explains the Conditions of Discipleship— the Necessary Qualifications

The Neophyte's True Home Is Not on Earth

[Matt. viii. 19, 20]

Came a lone man of learning and said to him: "Teacher,
wherever you go I shall follow you." Said Iesous to him :
"The foxes have holes, and the birds of the sky have nests;
but no place to lay his head has the Son of the Heavenly Man."

COMMENTARY

Fortunate is the man who has a well-disciplined mind, amply stored with wholesome ideas and useful knowledge. But it is nevertheless true that arbitrary systems of education, based on inadequate or erroneous conceptions of what constitutes knowledge, lead almost inevitably to the disproportionate development of the lower intellectual faculties, to the sacrifice of the loftier powers of intuition, independent analytic and synthetic thought, philosophic reason and creative imagination. If mere learning is mistaken for wisdom, the mind is made a storehouse of unrelated facts, incompatible theories and useless intellectual curios. Indeed, the exclusive cultivation of the brain-consciousness, when carried to the extreme, results in the extinction of all the nobler faculties of the soul and the utter loss of the power of spiritual cognition. The ranks of the few real aspirants for wisdom are recruited more from the uncultured but normally right-minded people than

from the abnormally cultured conventional scholars. The "lone man of learning" who offers himself as a disciple stands out conspicuously among the many followers coming from the lowlier classes. The condition of discipleship laid down for him is that he must abandon all the comfortable homes of thought, that is, all crystallized creeds, formal systems of knowledge and fixed schools of philosophy; for the true disciple must become intellectually a world-wanderer, who calls no place his home until he reaches Wisdom's eternal habitation.

The Neophyte Must Renounce All Earthly Ties and Entertain No Lingering Regrets

[Matt. viii. 21, 22. Lk. ix. 61, 62; xiv. 26. Matt. x. 34. Lk. x. 51. Matt. x. 35-37. Lk. ix. 23, 24]

Another would-be disciple also said to him:

"Master, give me leave first to go and bury my father."

But Jesus said to him:

"Follow me, and leave 'the dead' to bury their own dead." Said also another:

"I shall follow you, Master; but give me leave first to bid farewell to the folks at my home." But Jesus said to him :

"No one who, having laid his hand on the plow, keeps looking at the things that are behind, is qualified for the realm of the starry spaces. If any one comes to me and yet cares less for me than he does for his father, mother, wife, children, brothers and sisters, yea, his own psychic self even, my disciple he can not be. Think not that I have come to sow peace on the earth;

I have come to sow, not peace, but dissension. For I have come to sever the mortal from the immortal; and ties of family bind man to earth. Unworthy of me is he who loves father and mother more than me. Unworthy of me is he who loves son or daughter more than me. If any man would be my disciple, let him renounce his lower self, and day by day sustain his cross, and follow me. For whosoever longs to save his psychic life shall lose it in the gloom of Erebos; but whosoever shall lose his psychic self for my sake shall find it in the World of Light.

COMMENTARY

Those who are concerned wholly with the things of the material life, their consciousness not extending to the higher realm, are termed "the dead." He who would attain the immortal life must extinguish all desire for the mortal: he can not become deathless while he retains in himself the efficient cause of death and birth — the psychic longing for carnal existence. He must forsake the generative sphere if he would become a dweller in the divine world. But this does not mean that he is to desert humanity, or cease to love those who in the cycle of generation have been closely related to him ; on the contrary, his love must expand to utter unselfishness until he includes all sentient beings in his broad compassion.

The word *psuche*, here rendered "psychic life," has no exact equivalent in English. Its range of meanings includes the entire psychic nature, namely, the psychic body with its organs of sensation and action, the vital forces, the animal instincts, and the lower mental faculties. Intermediate between the material nature and the spiritual, it participates in both the mortal and the immortal. In it is centred the evanescent personal self, or egoity, which is a

reflection, so to say, of the true Ego, the Xous. If in its nobler aspect it is merged or "lost" in the noetic selfhood it is preserved; but if by the constricting quality of selfishness it becomes detached from the higher consciousness and isolated as a sort of spurious individuality it becomes wholly mortal and must eventually perish.

The Neophyte Should First Determine Whether He Is Prepared to Make the Renunciation

[Lk. xiv. 28-34. Matt. v. 13]

"Therefore, first consider what is required of a disciple. For which of you, designing to build a castle, does not first sit down and make an estimate of its cost, to find out whether or not he has funds for completing it? Else, when he has laid a foundation and is unable to finish the structure, all beholders should ridicule him, saying, This man began to build, but was unable to finish.' Or what king, ere going to engage another king in war, does not sit down first and take counsel whether he, with ten thousand warriors, is able to meet the foe who is coming against him with twenty thousand? If not, he 'll quite surely be sending an embassy and suing for terms of peace, while the foe is yet in the distance. So, then, no one of you who does not bid farewell to all his possessions, material and intellectual, can be my disciple. Intellectuality, like spice, is an excellent thing; but if the spice has become insipid, with what shall it be flavored? It no longer serves any useful purpose, and is thrown away.

COMMENTARY

These teachings are for those only who are ready to devote themselves wholly to the sacred science. Before the disciple can place his feet upon the path that leads to immortality he must cease to desire the things that belong to the lower life. Before making the renunciation of worldly things, he should be sure of his motives and of his ability to tread the path he wills to follow.

The passage concerning the "salt" which, by some reaction unknown to chemistry, has "lost its savor," is here freely paraphrased : "salt" is evidently employed for wit or intellectual brilliancy.

The Neophyte Should Fix His Thought on the Highest, and Not Rely on Rules for Psychic Development

[Matt. vi. 24, 25. Lk. xii. 23. Matt. vi. 27. Lk. xii. 26. Matt. vi. 25-30, 33]

"No man can serve two masters whose interests are opposed: for if he is faithful to the one he is unfaithful to the other. You can not serve Zeus and Plouton. Therefore I say to you, Do not keep your mind concentrated on the requirements of the psychic self, as to what food is best for its development, nor yet on the physical body, with what raiment you should clothe it. Is not purity of the psychic self more important than the food, and cleanliness of the body more important than the fashion in which it is clothed? Which of you can, by mental concentration, increase by a single foot his physical stature? If, then, you can not control the smallest of the life-centres, why concentrate

your mind on the rest? And why let the subject of raiment occupy your mind? Consider the lilies of the field, how they grow: they toil not, neither do they spin; but I say to you, The great king himself, in all his glory, was not arrayed like one of these. But if the All-Father thus in beauty robes the wild flowers that to-day are fragrant and many-hued, and to-morrow are withered away, shall he not clothe you in fadeless robes of splendor when you enter into his eternal realm? Therefore, seek first the Father's realm, and all these glories shall be yours.



Plouton enthroned

COMMENTARY

The compilers of the *Gospels*, being ignorant of the esoteric meanings in the text, have systematically degraded them from higher to lower levels, from the psychic and spiritual to the merely material; and, unfortunately, their work has been carried still further by the orthodox translators. Thus this portion of the discourse of Iesous has been made to treat of the needs of the physical body, food and raiment, whereas it really refers to the rules of asceticism laid down for neophytes who are in the psychic stages of training. Irrelevant matter has also been inserted,

as *Matthew* vi. 26: "Consider the birds of the sky, that they do not reap, nor do they gather into granaries; and your heavenly Father feeds them." This is stated far more beautifully in the *Hitopadesa*: "Be not anxious for subsistence: it is provided by the Creator. When the child is born the mother's breasts flow with milk. He who clothed the birds with their bright plumage will also clothe you."

Finding no satisfactory substitute for Plouton in the Hebrew scriptures, the compilers evidently adopted *Mamonas* from some other source. The simile of the lilies has also suffered from the pen of the forger, who, not content with introducing the mythical King Solomon, has so abridged the passage as to make it refer merely to the clothing of the physical body. Here Zeus is not the Olympian Deity but the Supreme Spirit; and Plouton is the "Subterranean Zeus," *Zeus katachthonios*, as he is called by Homer (*Iliad*, ix. 457), or "Stygian Jupiter," as Vergil calls him (*Aeneid*, iv. 638). The full antithesis would be peculiarly Greek: "You can not serve both the Heavenly and the Subterranean Zeus." Who or what "Mamonas" was is unknown. A man can not, while subject to his elemental self, that psychic principle in his nature that belongs to the realm of Plouton, the underworld God, be truly devoted to his inner God. Without ceaseless aspiration to reach his Heavenly Self, all lesser purifications are of no avail. The ascetic may abstain from eating flesh and drinking alcoholic stimulants, and wear the orange-yellow robe of the oriental devotee, but still be morally unworthy and psychically impure.

The "smallest of the life-centres" referred to is the pituitary body, which, as modern physiologists have demonstrated, governs the growth of the physical body. It is by concentrating the mind upon this organ that the forces in the

brain are liberated and the "single eye" opened, giving the inner sight.

The Neophyte Should Beware of False Guides, and Keep to the Small Old Path

[Matt. vii. 15; xv. 14. Lk. vi. 40. Matt. vii. 13, 14. Lk. xi. 9, 10]

"Beware of pseudo-seers, who come to you in guise of lambs, but who in their inner nature are rapacious wolves. And follow not the exoteric priests: blind leaders of the blind are they. And if a blind man leads a blind man, the two of them fall into the ditch. The disciple is not superior to his teacher; but every one when his character is moulded will be like his teacher. Pursue the straitened path that rises to the golden gate at heaven's height. For the way to Plouton's realm is broad and easy of descent, and through his great gate, which day and night stands open, 'the many' enter when they pass from earth ; but the small old path that leads to life eternal goes steeply upwards, and they who reach its golden gate are few. Ask, and the gift of seership shall be yours; seek, and you shall find the small old path; knock, and to you the golden gate shall open. For every pure disciple who keeps asking receives the holy power, who keeps seeking finds the path, and who knocks has the gate opened to him.

COMMENTARY

One of the greatest dangers the aspirant for occult knowledge must guard against is that of being misled by the charlatans who in every age pursue their nefarious propaganda and lead their dupes to moral ruin. The neophyte

should use the utmost caution until he is able to discriminate between the true and the false. He should instantly reject the overtures of those who propose to teach the sacred science for pay, and stand aloof from all who delve into psychical matters or relax in the least the uncompromising morality of the ancient teachings. He should seek for interior illumination rather than for any light that may come from without.

The two "gates" are, mythologically, the cloud-gate of Olympos and the great gate of Plouton. As Vergil poetically says, the great gate of the King of the Netherworld is open day and night, and through it pass the souls of the dead after journeying down the "easy descent to Avernus" (Hades), where they are purified by water, fire and air, after which they in due time reincarnate on earth, only the few irretrievably wicked souls being thrown into Tartaros. But according to the falsified text of the *Gospels* the many, the great majority of mankind, who follow the broad road, go thereby to "destruction." The ancient teachings were based upon the actual knowledge of initiated seers; but the hideous doctrines woven into Christianity and other exoteric religions were fabricated by designing priests and morbidly dogmatic theologians, the self-appointed religious teachers, who are, as a class, not only spiritually blind guides, but are also the rancorous opponents of every truth that does not fit in with their fanciful systems of belief or that tends to weaken their power over the ignorant masses.

The Neophyte Should Obey the Divine Will, and Not Seek for Psychic Powers

[Matt. vii. 21-24. Lk. vi. 48. Matt. vii. 25-27]

"Not every one who says to me, 'Master, Master,' shall enter into the realm of the starry spaces: he only shall enter who does the will of the heavenly Father. Many, seeking to enter, shall say to me, 'Master, Master, by thy name did we not attain to seership, by thy name cast out evil spirits, and by thy name do many wondrous works?' And then I shall declare to them, I know you not. Every one, therefore, who hears these doctrines from me, and carries them out in practice, shall be likened to a prudent man building a house, who excavated and deepened, and laid a foundation upon the rock; and when pouring rain, swelling floods and rushing winds assailed that house, it fell not, for't was founded on the rock. And every one who hears these doctrines from me, and puts them not in practice, shall be likened to a stupid man who built his house upon the sand; and when pouring rain, swelling floods and rushing winds beat upon that house, it fell, a total ruin."

COMMENTARY

The many who are rejected and disowned by the spiritual Self are those who devote themselves to psychic development, and practise the so-called "occult arts." Psychic vision is not true seership; the psychic senses open out upon a world of illusions. The subtle elements of this intermediate nature are the shifting sands of the allegory, the spiritual principle being the solid rock of

security. The man who exploits the psychic regions, instead of conforming to the will of his inner God, his heavenly Father, is travelling the broad road and not the narrow path. He acquires nothing that is of lasting value, and he hazards moral ruin.

4. The Psychic Mind and the Intuitional

The Expulsion of the Unclean Spirit—Safety from Evil Influences Lies in Union with the Nous

[Lk. xi. 14. Matt. xii. 24. Lk. xi. 15, 17. Matt. xii. 25-28. Lk. xi. 21-26]

Jesus was casting out a spirit that caused its victim to be dumb; and when the spirit was expelled, the erstwhile dumb man talked; and the crowds wondered. But some of the orthodox priests said:

"He is casting out spirits by the power of the Netherworld God, the King of the spirits."

But he, understanding their mental processes, said to them:

"Every realm divided against itself is devastated, and no house divided against itself can stand. If the Netherworld God is expelling his own subjects, he is divided against himself. How, then, can his realm endure? And if I by the power of Plouton cast out spirits, by whose power do your disciples, the exorcists, cast them out?

Your puerile incantations and exorcisms are sufficient evidence that your power does not come from above. But if I by the supernal Air am casting out

spirits, then that heavenly power has taken you by surprise. Now, when the stalwart warrior, armed head-to-foot, is guarding his own mansion, his belongings are in peace, unless one more stalwart than he comes upon him and conquers him; and then the marauder binds him and takes away from him the panoply on which he relied, and having plundered his house distributes the spoils. He who is not with me is against me; and he who does not unite with me dissipates his forces. The unclean spirit, when driven away from his victim by a man having authority over the spirits, wanders about in rainless deserts, seeking respite from his torments ; and finding no respite, he says, 'I 'll return to my house, whence I was driven out.' And having returned, he finds it swept and decorated, and the door left ajar. Then he goes out and gets seven other spirits more malignant than himself, and they enter in and dwell there; and that man is then in far worse plight than he was at first."

COMMENTARY

Although he frees the man from the evil shade that had taken possession of him, Jesus explains, with picturesque imagery, that a man is safe against evil influences only when he allies his forces with those of the Nous, since even purity of motive and strength of will are not a sufficient protection. When freed from the possessing spirit by a man able to deal with the shades of the dead, the victim, though purified temporarily, may be even more vulnerable than before.

The "Satan," or "Beelzeboul, archon of the spirits," of the falsified text, is but a shabby substitute for Plouton, the King of the Shades. In this passage, as frequently elsewhere, the word "power" (*dynamis*) has been stricken out, apparently, leaving the curious expression "in Beelzeboul," instead of "by the

power that is in Beelzeboul." Sometimes the word "name" (*onoma*) has been substituted for *dynamis*, as in the phrase "the name of Iesous," when Iesous is employing the power of the supernal Air—the *Pneuma*.

In *Luke* this incident and the discussion and discourse following upon it are given intact; in *Matthew* it is split into two stories, both of which are incomplete and badly told, while the portion of the discourse which treats of the seven malignant spirits is inserted in a spurious passage concerning the sign of Jonah; and the compiler of *Mark*, with cheerful irrelevance, has omitted the story altogether, but has inserted a fragment of its moral in the discourse given after the calling of the twelve disciples, where it is ludicrously out of place and comes in apropos of nothing.

The Sign of the Higher Mind Is Not Given to Those Who Are Sexually Impure

[Matt. xii. 38, 39. Mk. viii. 11, 12]

Said to him some of the learned and the orthodox: "Teacher, we wish to see your sign in the stellar regions." He answered them:

"The men of this generative sphere, evil and sexually depraved, keep seeking for a sign, but my sign shall not be revealed to them; and no sign shall be given to you but the constellation Cetus."

COMMENTARY

The constellation Cetus, the Greek *Ketos*, the Sea-monster, is the southern paranatellon of Pisces; it is the "Beast" of the *Apocalypse*, and symbolizes the

lower mind. In the *Septuagint* the marine monster (the "whale" of the English version) which swallows Jonah is called *ketos*, and it was this circumstance, no doubt, that led to the interpolation of the passage which draws a false analogy between Jonah, who spent three uncomfortable days and nights in the belly of the sea-monster, and Jesus, who is said to have been three days and nights in "the heart of the earth." From the Sea-monster's belly to the Earth's heart is a far cry; and the story of Jonah's misadventure is irrelevant in this passage.

The word *genea* signifies primarily "birth," and means not only a "generation" but also an "age," being applied in the latter signification to each of the four ages—of gold, silver, bronze and iron—and thus covering the whole cycle of generation. In older English the word "sign" was used for any constellation, but it is now generally limited to a constellation or a division of the zodiac. The men of formal learning are given the sign Cetus, to signify that their consciousness rises no higher than the rational principle; but the sign of the divine Mind is not given. Aside from the astronomical symbolism, each degree of spiritual development is designated by a geometrical figure, that of the neophyte's degree being a triangle.

Jesus Receives No Honor in His Own City—Spiritual Intuition Is Antagonized by the Brain-consciousness

[Matt. xiii. 54. 55. Mk. vi. 3-5- Matt. xiii. 56-58]

Jesus returned to his native city, his companions going along with him. Entering the temple, he tried to teach the people of his native place;

consequently they were astonished and said:

"From what source has this fellow derived this learning and these magic powers? Is n't this the son of the carpenter Ioseph ? Is not his mother named Mariam? Are not these men with him his five brothers, Iakobos, Ioannes, Simon, Andreas and Ioudas? And are not his seven sisters also here with him?"

And they took offence at him. But Iesous retorted on them:

"Save in his native city, and in his own house, a seer is not thus dishonored."

And because of their incredulity he could not confer the holy Power upon them.

COMMENTARY

The Carpenter, the father of Iesous, is the Demiurge, the World-builder; and the Mother is the Arche, the great sea of cosmic and divine substance. But this father should not be confused with the heavenly Father.

In incarnated man the "native city" of the Nous is the brain ; but, owing to the atrophy of its higher force-centres, the brain is now the seat of the lower intellectual and psychical faculties, which are antagonistic to the spiritual mind.

5. The Coming of the Spiritual Consciousness—The Allegories of the Starry Realm

Iesous Likens the Realm's Beginning to the Germinating Seed and Productive Plant—the Allegory of the Sower

[Matt. xiii. 1-3. Mk. iv. 30-32. Matt. xii. 32. Mk. iv. 26, 27. Matt. xiii. 3-8]

On that day Iesous went out of the temple and sat by the seaside. And a large crowd gathered about him; so he entered the ship and was seated, while the throng of people all stood on the beach. Then he told them many allegories of the divine realm, saying:

"How shall we liken the realm of the starry spaces, and by what allegory shall we illustrate it? But nay; that realm itself is too great for any similitude. Yet small, very small, is its beginning: 't is like a tiny mustard-seed, which is among the smallest of all the seeds sown on the earth; yet when 't is sown, it shoots up and becomes the biggest of all the herbs, so that the feathered songsters come and perch on its sturdy little branches. Thus the seed, by its germination and productivity, affords a similitude of the dawning of the realm of the starry spaces: 't is as if a man should sow seed in the ground, and while he is awake by day and asleep by night the seed germinates and grows up, he knows not how. Behold, the sower went forth to sow, and as he sowed, some of the seeds fell by the roadside, and the birds came and ate them up; and others fell on the stony places, where they had scant earth, and sprouted soon from not being deep enough in the soil, and when the sun rose they wilted, and because they were shallow-rooted they withered away; and

others fell among prickly weeds, and the weeds grew up and choked them; and others fell upon good soil and yielded fruit —one seed producing thirty, another sixty and another a hundredfold.

COMMENTARY

Throned in the celestial Ship, and speaking to those who stand upon the shore of the mystic Sea of Knowledge, the Teacher illustrates, with seven superb similitudes, the faint, almost imperceptible beginning and later growth of that spiritual cognition which in its ultimate expansion extends throughout all worlds and passes beyond the limitations of space and time.

The realm of the starry spaces is the limitless, sky-like expanse of man's subjective consciousness. Into the soil of his mental nature may come, like a tiny seed, an almost indiscernible intuition, germinating and growing, with no conscious effort of thought, and yielding rich returns of wisdom when it has fallen on mental soil that is fertile and deep. The Sower of such seeds is the Nous; the birds, the winged creatures of the lower atmosphere, are the mental faculties, which absorb and destroy the intuitions that touch upon the formulated system of thought, the travelled road; the stony places, scant of soil, are the more superficial religious beliefs and aspirations, in which the intuitions are nourished for a time but fade away with the rising of the ardent sun of the new life; and the weeds are the sensuous and emotional elements of the mind. Thus the mind in its three lower phases proves to be infertile or unproductive; but the fourth phase, that of philosophic reason, is the good soil in which the seeds of intuition become reproductive.

The Allegory of the Worthless Weeds

[Matt. xiii. 24-30]

"The Hierophant of the realm of the starry spaces has been likened to a farmer who sowed good seed in his field; but while men slept, his enemy came and sowed darnel among the wheat, and went away. And when the blade had sprung up and headed out, then the darnel also appeared. Came the servants of the house-lord and said to him:

" 'Master, did you not sow clean seed in your field? From what source, then, has it become foul with darnel ?' "He said to them : " 'A crafty enemy has done this!' "The servants asked him:

" 'Then do you desire that we should go and weed them out ?' "But he replied:

" 'No; lest in weeding out the darnel you should uproot the wheat with it.

Together let them both grow until the harvest; and at the season of the harvest I shall say to the harvestmen, Pluck up first the darnel and bind it into bundles to burn it, but gather the wheat into my granary.'

COMMENTARY

The enemy of spirituality is the psychic self, man's evil genius. It is often impossible for the neophyte to distinguish the pure noetic impulses and intuitions from the psychic impressions and notions that closely resemble them when they first germinate in the mind; but when both become distinctly formulated as ideas, those which are of psychic origin and are therefore spurious are easily recognized as such and can be repudiated without risk of rejecting the valid intuitions. The darnel ("tares"), or rye-grass, resembles

wheat; it was supposed to induce intoxication.

The Allegory of the Buried Treasure

[Matt. xiii. 44]

"The arcane doctrine of the realm of the starry spaces is like a buried treasure in a field, which a man discovered and left buried; and, rejoicing over his find, he goes and sells all that he has, and buys that field.

COMMENTARY

The buried treasure is the Gnosis, the sacred science of the Mysteries. He who becomes convinced of the existence of this system of esoteric knowledge, and desires to possess it, must indeed part with "all that he has" before he can own the field of consciousness in which the higher knowledge is hidden.

The Allegory of the Precious Pearl

[Matt. xiii. 45]

"The seeker for the realm of the starry spaces is like a merchant who travelled far, searching for beautiful pearls; and having found one very precious pearl, he went and sold all his possessions and bought it.

COMMENTARY

In this beautiful little allegory the travelling trader (*emporos*) represents the searcher for wisdom : the pearls he seeks are the pearls of truth, and the

wondrous pearl that he finds is the one great Truth, that spiritual Self who is verily the perfect Way, the primal Truth, and the eternal Life.

The Allegory of the Dragnet

[Matt. xiii. 47, 48, 52]

"The reminiscence of the realm of the starry spaces is like a dragnet which was cast into the sea and enmeshed fish of every kind, and which, when't was filled, the fishermen hauled up on the beach; and they sat down and sorted the edible ones into baskets, but the worthless ones they threw away. Therefore every man of learning who has become a disciple to the realm of the starry spaces is like a house-lord who from his rich accumulation produces treasures new and old.

COM MENTARY

It is one of the cardinal tenets of the ancient philosophy that the immortal spirit of man possesses all knowledge; and that, therefore, as said by Plato (*Phaidon*, p. 76), "our knowledge is recollection." The faculty of recalling the knowledge stored up in the eternal memory of man is in the allegory likened to a dragnet. The reasoning faculties sort out, arrange and formulate the knowledge acquired. Here the neophyte with disciplined mind and wide range of information has a great advantage over those who are less cultured.

The Allegory of the Ten Bridesmaids

[Matt. xxv. 1-12]

"The powers that await the coming of the realm of the starry spaces have been likened to ten bridesmaids who took their torches and went forth to meet the bridegroom. Five of these maidens were heedless, and five were thoughtful. For the foolish maidens, when they took their torches, neglected to provide oil with which to make their torches burn brightly; but the prudent maidens took cruets of oil with their torches. Now, the bridegroom delayed coming, and the maidens all became drowsy and fell asleep. But at midnight arose a cry:

" 'Behold, the bridegroom! Go forth to meet him.'

"Then all those maidens awoke, and the prudent ones oiled their torches and lighted them. And the foolish maidens said to the sober-minded:

" 'Give us some of your oil; for our torches give no light.' "But the prudent maidens replied:

" 'Oh, no! There was only enough for our torches. Better go to the dealers, and buy some for yourselves.'

"But when the heedless ones had gone away to buy the oil, came the bridegroom, and with him to the wedding-feast went the maidens who were ready; and the door was shut. Afterwards came also the other maidens, saying:

" 'Master, Master, open the door to us.'

"But he answered:

" 'No; for I know you not.'

COMMENTARY

The bridegroom is the Nous and the ten maidens are manifesting centres of the five higher and five lower intellectual faculties, which are represented by the torches. The word *lampas* properly signifies a torch, or flambeau; the rendering "lamp" is extremely doubtful. It was a common custom of the Greeks to have the bride and the bridegroom met by a band of torch-bearers. The allegory is obviously Hellenic.

The Allegory of the Wedding-feast

[Matt. Xxii. 2-13]

"The Immortal King of the realm of the starry spaces has been likened to a mortal king who prepared a feast in celebration of his son's wedding, and sent his servants to summon the invited guests; and the guests would not come. Then he sent other servants, to whom he said:

" 'To those who are invited convey this message: Behold, I have made preparations for the feast; my oxen and my fatlings are killed, and everything is ready: come to the wedding-feast.'

"But they slighted the invitation, and went away, some departing to their estates in the country, and others going on voyages for traffic; and those who stayed laid hold of his servants, maltreated them, and killed them. Then was the king enraged; and he sent companies of soldiers, and put to death those murderers, and gave their city to the flames. Said he then to his servants:

" 'The wedding-feast is ready; but unworthy were they who were invited. Go, therefore, to the places where three ways meet, and invite to the feast everybody you may find; and provide each one of them with a wedding-garment.'

"To the places where three roads meet went those servants, and brought in all the wretched ones who had gathered at those places to eat the food offered up to Hekate; and with these poor folks as guests, the wedding was thronged. But when the king entered to behold them as they reclined at table, he observed there a man who was not wearing a wedding-garment, and to him he said:

" 'Friend, how came you in here without a wedding-garment ?'

"That graceless guest was too abashed to speak. Said then the king to the servants:

" 'Take him and cast him out of the banquet-hall, and let him go back and dine upon the unclean offerings made to Hekate.' "

COMMENTARY

Mystically, that which is spiritual or subjective is considered masculine, and that which is material or objective, feminine; the marriage or conjoining of the two may therefore have various meanings. Here the Nous, the intuitive mind, is wedded to the formative mind, the matrix of defined or formulated ideas.

The invited guests who refuse to attend the celebration of the wedding are the conventional, stereotyped notions and beliefs of exoteric philosophies and religions; these have the brain-consciousness as their city, and many of them are the murderers of intuitions which come as messengers from the spiritual Self. The outcasts gathered at the cross-roads, "the places where three ways



Fig.: Hekate

meet," are the philosophic tenets and esoteric reminiscences that are denied a respectable standing in formal cults of learning and so-called "orthodox" systems of belief. These guests, however, must each don a wedding-garment, that is, conform to truth and reason ; the guest who fails in this respect represents the element of vulgar superstition. For, while much that is regarded as superstition has a real basis in ancient traditions of the sacred science, some of it is the offspring of ignorance, and is erroneous and irrational.

The awkward phrase in the mutilated text, "the roads passing out through the roads," which the revisers construe as "the partings of the highways," is evidently a substitute for *triodos*, "a meeting of three roads." At such triple crossings Hekate, as Goddess of Purifications, was worshipped, wherefore she was termed *Trioditis*. On the thirtieth of each month the food used in the house-purifying rites was deposited at the cross-roads, where the very poor, including followers of the cynical philosophy, gathered to eat "Hekate's dinner" (*Hekates deipnon*) ; and these "cross-roads loafers" would furnish the wedding-feast with guests appropriate to the allegory. But the word *triodos* was too reminiscent of a pagan Greek custom to be retained in a Jewish

"history"; and the "historian" had to strike out everything relating to Hekate's dinner, which is contrasted with the king's feast, although by doing so he destroyed the artistic beauty of the allegory and deprived it of its point.

The Three-road Goddess (called Hecate Trivia by the Romans) was depicted as triform, because she represented Artemis on earth, Selene in the heavens, and Hekate in the underworld.

In the text of the *Synoptics* these seven parables (with about as many more which are clearly the unlovely and worthless work of forgers) are given specifically as similitudes of the divine realm: the set phrase is used, "the kingdom of the skies is like unto" a king, a buried treasure, a mustard-seed, etc., with singular incongruity. Yet not one of the similitudes applies to the realm itself; each relates to a particular phase of the larger intellectual life.

Jesus Cautions the Disciples against Revealing Esoteric Truths to the Unworthy

[Matt. xiii. 34. Mk. iv. 10. Matt. xiii. 10, 11. Mk. iv. 22, 11. Matt. vii. 6]

All these truths Jesus taught in allegories when speaking to the multitude; and other than by allegory he taught them no sacred mystery. And when he was alone, came the companions and asked him:

"Why do you veil the truth from them in allegories?" He answered them:

"The Real is concealed only when it wears the form of Illusion; and the sacred teachings are enigmatically stated, so that none but the discerning

may discover the hidden meaning. To you it has been granted to gain knowledge of the Mysteries; but to the outsiders these teachings are imparted only in myths and allegories. Do not turn the temple-fane into a kennel for dogs; neither cast your pearls before swine, else they will trample them under their feet, and turn about and rend you."

COMMENTARY

Each of the great religions of antiquity had for the profane, aside from its moral code, only mythological and allegorical teachings, combined with symbolic ritualism; while its system of sacred science and philosophy was reserved for an inner circle of initiates. Even the Christian church, although it never at any time possessed the sacred Gnosis, in its primitive days professed to have its "mysteries," and was organized in the form of a secret society, in puerile imitation of the pagan Mysteries. Every great philosopher communicated the more profound truths to a few chosen pupils only. Thus Plato (*Theaitetos*, p. 152) puts these words in the mouth of Socrates: "Now I verily and indeed suspect that Protagoras, who was an almighty wise man, spoke these things in a parable to the common herd, like you and me, but he told the truth, 'his truth,' in secret to his own disciples." And of Plato himself Prof. Erdmann truly says (*History of Philosophy*, p. 97) that only his exoteric teachings are given in his writings, and that he taught his esoteric philosophy to the disciples in the Academe. In what is probably the oldest literary composition extant the distinction is drawn between esoteric and exoteric teaching, as shown by the following accurate translation, by Dr. John Muir, of *Rig Veda*, 8. 164, 45 :

"Speech consists of four defined grades.

These are known by those *Brahmans* who are wise. They do not reveal the three which are esoteric. Men speak the fourth grade of speech."

Here the word *Brahman* means a Knower of Brahma, the Deity, as the hereditary caste of Brahman did not exist in the Vedic age.

A literal rendering of the phrase in *Matthew* vii. 6 would be, "Give not the sanctuary (*to hagion*) to the dogs"; idiomatically it is an injunction not to convert the sacred place into a kennel. It forcibly expresses the rule that the unpurified should not be admitted into the inner circle. The metaphor of the pearls and the swine similarly enjoins against declaring sacred truths to the morally unworthy.

6. Purity and Brotherly Love are Essential Qualifications

Jesus Alludes to the Lost State of Childhood

[Mk. x. 13, 14. Matt, xviii. 10. Mk. x. 16. Matt, xviii. 1, 3, 4]

Parents were bringing him little children, that he might touch them; but the disciples kept reproving those who brought them. When he saw it, Jesus was displeased, and said to the disciples:

"Let the little children come to me, and hinder them not; for 'tis to those who have regained the child-state that the realm of the starry spaces belongs. See that you disdain not one of these infants; for I say to you, In the sphere divine their Gods ever behold the face of the All-Father."

And he folded them in his arms and went on praising them. Said to him the disciples:

"Then who in the realm of the starry spaces is an adult?"

Said he to them:

"Verily I say to you, He who does not turn back and regain the child-state shall not at all enter the realm divine. Therefore whosoever stoops to become an 'infant,' 't is he that is an 'adult' in the realm of the starry spaces."

COMMENTARY

The incarnating Self comes into contact with the various planes of existence by means of the corresponding functional organs and vital centres of the body; hence, until a child has reached the age of puberty, its soul, or higher subjective consciousness, is not in touch with the gross planes of the generative sphere. The souls of little children, as said by Plato, are still in the overworld. "The living soul," says the *Svetasvatara Upanishad*, "is not woman, nor man, nor neuter; whatever body it takes, with that it is joined only." To reach the divine consciousness, the perfect purity of the child-state must be regained. All true disciples lead lives of chastity: in this matter the mystic discipline is absolutely uncompromising.

In the Greek text this beautiful passage has been sadly mutilated; and the "authorized" translators, missing the technical points, have made it almost meaningless. For instance, *meizon* ("greater") here signifies, like the Latin *major*, one who has attained his majority.

Iesous Declares That among the Followers of the True There Are No Sectarians

[Mk. ix. 38-40. Matt. x. 32, 42; xviii. 5, 6]

Said Ioannes:

"Teacher, we saw a roving healer who was casting out spirits by the Power you use; and we forbade him, because he does not go along with us."

But Iesous said to him:

"Hinder him not: for no one who may energize that holy Power can ever again speak lightly of the Self Divine; and he who is not against us is for us. Every one, therefore, who acknowledges me before men, him shall I acknowledge before the Father; and whosoever, with a disciple's grace, gives but a cup of cold water to one of these babes who believe in me, verily I say to you, His reward he shall not lose. And whoever extends hospitality to one such little child, imparting to him my Power, is thereby receiving me as his guest. But whoever places impediments in the way of one of these babes of the realm, 't were well for him if a ponderous millstone were hanged about his neck and he were plunged into the abysmal sea."

COMMENTARY

The "babes" of the metaphor are those men and women in whom the inner life is quickening. The impediments that may be placed in their way are the false teachings of the charlatans, who bring upon themselves and their dupes woe unutterable. For, of all crimes there is none greater than that of polluting and poisoning the few wells of wisdom that are to be found in the thirsty

desert of human life.

In the falsified text "name" has been substituted for "power," apparently because the forgers wished to conceal the fact that Iesous employed a natural (though occult and magical) force in healing.

Iesous Discourses on Divorce, Marriage, and Celibacy [Mk. x. 2-9. Matt. xix. 10-12. Lk. xx. 34-36]

Some of the orthodox put to Iesous a test-question:

"Is it right for a husband to obtain a divorce from his wife?"

He answered them:

"What says the law?"

Said they:

"The law sanctions release from ill-starred marriages, and grants either husband or wife a decree of divorce." Said Iesous to them :

"The law concedes this because of the animality of the generative cycle. But the immortal Self of man is sexless; and in the germ of evolution the All-Father made all human beings androgynous. But what the All-Father thus joined together, man has put asunder; so that, in this generative sphere, man and wife, though two, become as one body for the purpose of reproduction."

The disciples said to him:

"If thus is the accusation against man, along with woman, 't is not advisable to marry." Said he to them:

"The sons of this generative sphere marry, and its daughters are given in marriage; but the disciples who are resolved to reach the divine realm neither

marry nor are given in marriage. 'T is not all who can embrace this arcane doctrine, but only those who are qualified for it. He who is able to embrace it, let him embrace it: for they who attain to the resurrection are emancipated from birth and death, and are received into the eternal habitations."

COMMENTARY

Whenever the text touches on the subject of sex, marriage, or divorce, it betrays discrepancies, *lacuna*, and other evidences of having been clumsily altered; while later manuscripts contain interpolations not found in the earlier ones. But, even as it stands, the law of divorce referred to is that of the Greeks, not of the Jews;

for in *Mark* x. 12 it is admitted that a woman could divorce her husband—which she certainly could not do under the Jewish code. It is clear that the text has been rewritten by the ecclesiastics to suit their own peculiar notions of morality. But modern legislators, in the more civilized Christian countries, have refused to be bound by the narrow views imposed upon Christianity by the fanatical priests who thus falsified the text. Liberal divorce laws are conducive to true morality, instead of being subversive of it.

According to ancient Greek traditions, the first human beings were not "male and female," but were male-female, androgynous, and later they separated into the two sexes. The Kabbalistic interpretation of the myth of Adam and Eve is to the same effect.

7. True Religion Does Not Consist of Outer Observances

Jesus Places Love for Humanity above All the External of Religion

[Mk. xii. 28. Matt. xxii. 36-39. Mk. xii. 32-34]

One of the learned men, who had drawn near and had listened to their mutual discussion, perceiving that Jesus had answered them appositely, put this question to him:

"Teacher, what is the all-important maxim of morality?"

Jesus answered him:

"The priests place first this noble precept, Man should love his God. Wise, too, are they who bid you, Love mankind." Said the learned man to him:

"Cautiously but truly spoken, Teacher! Love for mankind avails more than all sacrifices to the Gods and ritualistic worship."

And seeing that he answered with intuition, Jesus said to him: "You are not far from the realm divine."

commentary

Love of humanity and love of God are essentially the same; for man is the Divine Principle incarnated. The true Self of man dwells eternally in the heavens, consciously a God, overshadowing the manifested man of the objective world. Thus for each mortal on earth there is an Immortal in heaven; and these many Gods constitute a divine Unity, the Logos. Love of mankind in its higher aspect is therefore love of the sublime Self of all; and he who truly and unselfishly loves his fellow-men is near, very near, to the invisible

Presence and the holy realm. But love for an imaginary anthropomorphic Deity is mere sentimentality verging on fatuity.

Jesus Denounces the Conventional Religionists Who Desecrate the Inner Truth, but Adorn the Outer Falsity

[Matt. xv. 1, 2. Lk. xi. 39. Matt, xxiii. 25, 27, 24, 13; xxii. 14. Lk. xi. 52, 45, 46.

Matt, xxiii. 29-32; xii. 14]

Then said to him one of the orthodox priests:

"So, then, you would do away with all lustrations! Is it for this reason that your disciples eat their bread with grimy, unwashed hands?"

And the Master said to him:

"Now, ye orthodox are like cups that have been washed on the outside but not on the inside: you are cleanly in person, but your subjective nature is full of rascality and rapacity. Woe to you, exemplars of orthodoxy! For you are like stuccoed burial-vaults, which on the outside present an ornate appearance but within are full of dead men's bones and utter filth. In your fear of defilement you strain out the gnat, and blindly swallow the camel! But woe to you, priests of the exoteric faith! For you were among the many who were thyrsos-bearers in the processions, but you were not among the few who were called to enter the Temple of the Mysteries. Refused initiation because of your turpitude, you stole and hid the key to that Temple, leaving the door locked against mankind. Because you yourselves could not enter, you have prevented even the worthy candidates who sought entrance."

One of the conventional scholars remonstrated with him, saying:

"Teacher, by these assertions you are heaping abuse on us as well."

Said Jesus:

"Woe to you conventional scholars also! For you restore the ruined burial-vaults of the seers of old, and decorate the monuments of the ancient sages, and keep saying, 'Had we lived in the days of our fathers, we should not have been their accomplices in shedding the blood of the seers—though, of course, we must hold to the faith of our fathers, however blood-stained it may be.' Thus you yourselves testify that you are disciples of the murderers of the seers and sages. Then fill ye with blood, to the very brim, the measure which your fathers partly filled!"

Then the priests went out and took counsel against him, how they might cause him to be put to death.

COMMENTARY

Ceremonial washings and purifyings were practised in all the ancient religions, the notion of physical cleanliness being naturally linked with that of moral purity. With the superstitious, even mere hygienic measures came to be regarded as sacred ceremonies. Forks being unknown, the Greeks and all others ate with their fingers, and it was therefore deemed important to wash the hands before and after eating; but as unclean hands, as a figure of speech, represented guilt or an impure motive, washing the hands acquired a ritualistic significance. Thus in the *Iliad* (vi. 265) Hector says, "I dread with unwashed hands to make a libation of sparkling wine to Zeus."

The saying in *Matthew* xxii. 14, "Many are the called, but few are the chosen," is obviously an adaptation of the Mystery-saying quoted by Plato,

"Many are the thyrsos-bearers, but few are the initiates." Some of the "Fathers" of the Christian church were men who had been refused initiation in the Greek Mysteries as being morally unfit.

The statement in the text, that the "scribes and Pharisees," by saying that if they had lived in the days of their fathers they would not have been their accomplices in shedding the blood of the seers, thereby admit that they are "the sons of those who slew the seers," is illogical and absurd. The offence of the men of learning is that they continue in the faith of their fathers, and so endorse a religion promulgated by murderous priests, thereby acknowledging themselves to be the followers (not "sons") of the murderers, and hence accomplices after the fact. The passage clearly shows that it has been emasculated by priests of the very class against which it is directed.

III

THE INITIATION BY FIRE-NOETIC DEGREE; SOLAR

i. The Action of the Triple Fire

Iesous Restrains the Twin Sons of Thunder from Destroying a Village

[Lk. ix. 51-56]

When the perfective season was drawing to a close, and the day was soon to dawn when he should ascend to the kingdom appointed to him by the Father, Iesous resolutely set his face towards the sacred city. Beginning his

journey, he sent the seventy-two messengers before him. But when the messengers entered into a certain village in the mid-country, to make ready for him, the inhabitants of that village refused to extend him hospitality, for they were opposed to his going up to the holy city. Now, when Ioannes and Iakobos, the twin Sons of Thunder, saw this affront, they said to him:

"Master, is it your will that we should call down fire from the sky and consume them?"

But Iesous turned and reproved them; and they went to another village.

COMMENTARY

In the mystic meditation by which the threefold *kundalinī* is brought into action, the mind is concentrated on the various nerve-centres consecutively, beginning at the lower ones and going upward. The tissues of any nerve-centre not prepared for the action of the higher force would be injured or even destroyed by the impact of the positive and negative currents. The noetic regents of these two "fires" are represented by Ioannes and Iakobos, who correspond to the two fire-breathing "witnesses" of the *Apocalypse* (xi. 1-4), who are also called "the two olive-trees." They are represented by the two serpents on the wand of Hermes. This wand was originally an olive-branch, which is still the emblem of peace. The olive was also sacred to Athena.

2. The Inner Meaning of the Rite of Crucifixion

Jesus Explains the Doctrine of the Cross, and Reproves Simon for Desiring to Avert the Ordeal

[Matt. xx. 17-19. Mk. viii. 32, 33]

As Jesus was journeying towards the sacred city, he kept the twelve companions about him as an inner circle, apart from the others, and on the way he said to them:

"Behold, we are going up to the sacred city, and there the Son of the Starry King shall be handed over to the priests; and they will pass sentence of death on him and hand him over to the rabble to mock, to buffet, and to crucify; and on the third day he shall be raised from the dead."

And he elucidated the arcane doctrine in clear and unmistakable language. Then Simon took him to himself and began to reprove him for speaking ill-omened words; but Jesus, turning and looking around upon his companions, reprimanded Simon, and said:

"Get behind me, you evil genius! For your mind is centred on human affairs, and not on things divine."

COMMENTARY

As it passes away from one plane of life the soul emerges upon another: from the point of departure it seemingly dies; from the point of arrival it is apparently born. The death on the cross symbolizes the birth "from above,"

the transition of the soul from the physical body to the mind-born solar body.

Simon here appears in his lower character as the discursive reason; he is shown in his destructive aspect, as were Ioannes and Iakobos when they proposed to destroy the inhospitable villagers.

3. The Three Vestures of the Soul

The Three Visible Forms of Iesous Are Manifested Simultaneously

[Matt. xvii. 1-5. Lk. ix. 36]

On the seventh day of the journey Iesous took with him Ioudas, Ioannes and Iakobos, and brought them to a lone and lofty mountain; and before them his semblance was changed to that of a God: his face irradiated golden light, as shines the sun, and his garments turned gleaming white, like the silvery light of the moon. And behold, there appeared to them the Lawgiver and the Seer, who held high converse with the Teacher. Then said Ioudas to him :

"Master, if't is your will, let us build here a habitation with three halls—one for you, one for the Lawgiver, and one for the Seer."

While he was yet speaking, behold, a fire-laden cloud enfolded them, and a voice from its luminous depths proclaimed:

"These three, Lawgiver, Seer and Teacher, are but one. Hear ye the Teacher; my beloved Son is he, and o'er the realm supernal he shall reign."

And when the voice had ceased, the vision vanished, and the disciples saw no one with them save Iesous only.

COMMENTARY

Ioudas is here the regent of the central fire, *sushumna*; in the falsified text "Petros" has been substituted for the discredited disciple. The three companions represent the threefold *kundalinī*, the creative fires; and the "mountain" of the transfiguration is the *sahasrara chakra*, the highest of the brain-centres.

The three outer forms, the vehicles of the soul on the three planes of life, are shown simultaneously, and the physical body, the lowest of the three, exhibits the golden luminosity of the as yet unborn solar body; as the physical body is sustained by the "lunar" (psychic) forces, the *tattvas*, the garments of Iesous are said to shine with the moon's radiance. The fire-laden cloud, whence issues the voice, shows this to be the lustration of fire. In the perverted text the disciples are said to propose building "three tabernacles." But the formative forces are at this stage building up the one eternal habitation, the solar body, which is to take the place of the physical and psychic forms (which are mortal) and the spiritual body, which is but an ideal pattern for the permanent vesture of the soul.

4. The Abode of Thought

Iesous Rides the Steed of the Sun-God When Entering the Holy City

[Mk. xi. 1-9. Matt. xxi. 2. Lk. xix. 38]

When they drew near to the sacred city, towards the mountain of the olive-trees, he sent Iakobos and Ioannes in advance, saying to them:

"Go to the village over against you, and directly you enter it you will find a

young ass tied, which never yet has mortal bestrode. Untie it, and lead it hither; and if any one says to you, 'Why are you doing this ?' say, 'The Master has need of the young ass, and he will duly return it.' "

They departed, and found the young ass tied at the gate, outside the stable, by the road-bend; and they untied it. Some of the bystanders said to them:

"What are you doing, untying the young ass?"

The two disciples made reply as Iesus had directed them, and the bystanders did not interfere with them. And they led the young ass to Iesus, and put their cloaks on it for a saddle, and he bestrode it. Meantime many of the people spread their cloaks upon the road, and others spread rushes which they had cut in the fields. And those who went before and those who followed behind kept crying out:

"io, ia, ie! Blessed is the unanointed King! Blessed is his coming realm! io, ia, ie!"

COMMENTARY

In the *Apocalypse* (xi. 3, 4) the "two witnesses" are called also the "two olive-trees." As they stand for the two currents *Ida* and *pingala*, which extend to the sixth of the major *chakras*, the pituitary body, the latter may be safely regarded as the "mountain of the olive-trees"; its zodiacal correspondence is Cancer. In the subdivisions of this sign are the Manger (*phagne*) or Stable (*Praesepe*) and the Asses (*Onoi*) of Bakchos. The two disciples are not named in the text; but as the signs Gemini and Taurus, of which Iakobos and Ioannes are regents, immediately precede Cancer, the village where the Ass is found lies "over against" those two companions of the Sun-God. The word *amphodon* (*Mark* xi. 4), which signifies "a road leading around a place," is

erroneously rendered in the authorized version "a place where two ways met." The place here is, astronomically, the summer solstice, at which point the sun seems to pause for a little before again moving back obliquely towards the equator. The meeting-points of the ways are the equinoxes, where the ecliptic intersects the equator. The word *thura*, "door," should be *pulon* (*pylon*), "gate," since it refers to Cancer as the highest gate of the ecliptic.

The Greeks looked upon the ass as a stupid animal: among the ancients, as among the moderns, a dunce was called a donkey, an ass. The humble donkey is really far more intelligent than is generally supposed; but, singularly, his reputed vacancy of mind, patience and almost unconquerable obstinacy are the very qualities which made him sacred to the Sun-God. The triumphal entry of Jesus into the holy city represents allegorically the attainment of the highest state of spiritual illumination. Now, the sixth stage in the mystic contemplation leading to the final illumination is said to be one of unwavering concentration (*dharana*), accompanied by complete abstraction from all objects of sensuous perception, alike on the material and the psychic planes of consciousness : so far as the phenomenal world is concerned, the mind is a perfect blank, its entire energy- being directed, by a supreme effort of the will, towards the sacred goal. This sixth stage, of patient, determined concentration and blank abstraction, is symbolized by the humble donkey which carries Jesus into the holy city. The two Asses in Cancer presumably stand for mind-carriers on the two sensuous planes; but here in the allegory but one of them is needed, though in *Matthew* a she-ass and her colt are spoken of, and Jesus is said to ride "them." The nondescript word *hosanna*,

which is neither Hebrew nor Greek, and for which no satisfactory explanation has ever been offered, is here replaced by the Greek Mystery-cry used in the Eleusinian procession, of which the whole incident is strongly reminiscent.

Jesus Defies the Tetrarch, and Laments over the Murderous City

[Lk. xiii. 31-34; xix. 41. Matt. xiii. 37]

That very hour came to him some of the exoteric priests and said : "Away! Depart from this place; for the tetrarch purposes to kill you."

Said Jesus to them :

"Go and take to that wolf this message from me: Behold, to-day and to-morrow I shall cast out, as if they were evil spirits, those priests who possess the city, and shall point out the true path to those whom they have misled ;—and the third day I shall have myself initiated."

And he broke into lamentation, saying:

"O sacred city, thou murderess of the seers! How often would I have gathered thy children together, even as a hen nestles her chickens under her wings—and you would not!"

COMMENTARY

The heart, which in the purified man is the manifesting centre of the divine love, is in the unregenerate the organ of the psychic or phrenic mind, the foe of spirituality.

According to the text of *Luke*, Jesus calls the tetrarch (Herod) a "fox." But the allegory demands that he should be a personification of the Wolf (Lupus),

the southern paranatellon of Scorpio. The Greek name of the constellation is *Therion*, "Wild-beast." By the Sumero-Akkadians it was named *Ligbat*, "the Beast of Death," and was fabled to be a Demon of Darkness opposed to the Sun-God. The "historian" who compiled *Luke* probably deemed it desirable to soften the epithet, and therefore changed it to "fox." The text also makes Iesous say, "I am casting out ghosts and performing cures to-day and to-morrow"; but in the narrative Iesous casts out the priests from the temple and teaches the people during the first two days. On the third day he begins his initiation by partaking of the feast in celebration of the vernal equinox, and on the fourth day he is crucified; he then remains in the tomb during the fifth and sixth days, and rises on the seventh. The forgers have juggled with the text in an ineffectual attempt to make out that more than seven days elapsed between the entry of Iesous into the city and his resurrection.

5. The Purification of the Centre of Divine Love

Iesous Drives Out Those Who Are Desecrating the Temple [Mk. xi. 15.
Matt. xxi. 12, 13. Lk. xix. 47. Matt. xxi. 17]

When he had come into the city, he entered the temple and began the work of purifying it by casting out the traffickers who made it a place of barter and sale: he overturned the tables of the moneychangers and the seats of the wretches who sold the doves. For he said to them all:

"This place should be the fane of the Love Divine; but ye have made it a den of prowling beasts of prey."

And making the temple his own, he therein taught the noble truths. But the

priests whom he had cast out plotted to destroy him, and to win over the people to their side.

When it was evening, he went, with his twelve companions, to the village at the foot of the mountain of the olive-trees, where they had found the ass, and lodged with the hospitable villagers.

COMMENTARY

The money-changers and dove-sellers are, allegorically, the base desires and passions which defile the heart; in the literal sense, they are the exoteric priests, for whom the maintenance of religion is mainly a money-making pursuit. The doves (sadly soiled doves) were the temple-women, from whose immorality the priests reaped a profit.

The teaching in the temple by day, and withdrawal from the city at nightfall, refer to the objective and subjective states of consciousness, and to the interaction between the heart-centres and the brain-centres; here the heart, as a centre of spiritual consciousness, is made positive and the brain negative.

6. The Extirpation of the Procreative Centres

Jesus Withers the Fig-tree, and Tells of the True Creative Power

[Matt. xxi. 18-21. Mk. xi. 24, 25. Matt. vi. 9-11]

In the morning, as Jesus was returning to the city, he was hungry, and seeing a lone fig-tree by the roadside, he came to it, and found on it nothing but leaves. Said he to the tree:

"Nevermore throughout the ages shall fruit be borne by thee!"

Before the eyes of the companions the tree turned into a lifeless trunk, with scorched and leafless branches; and the wondering disciples asked him:

"How is it that the fig-tree instantly withered away?"

Iesous answered them:

"If you have unwavering faith, you shall not only perform the magic work of blasting the fig-tree, but even should you say to this mountain, 'Be removed from your place and cast into the sea,' the event would come to pass. Therefore I say to you, Hold to the conviction that you have already received all things whatsoever that you keep praying and asking for, and they 'll be yours. And whenever you essay to commune with the overshadowing Presence, first forgive any and every wrong you may have suffered from any one, that your heavenly Father may also forgive you your misdeeds. Let this be the form of your petition :

"Our Father in the starry heavens enthroned, In sacred ritual be
thy name intoned; Thy realm established be among the blest,
Thy will on earth, as in the heavens, expressed. Supernal
wisdom grant us now to know, Nor stay its coming through the
ages slow: To-morrow's bread of life to-day on us bestow."

COMMENTARY

The withered fig-tree represents the wholly atrophied generative system of the perfect ascetic. The procreative function has to be done away with before the brain can be made the organ of the divinely creative and formative power of the true Mind, the Nous. It is by energizing the pituitary body, or *hypophysis cerebri*, by pure will-power, that the "single eye" is opened and

vision gained of the aethereal "sea."

The paradoxical statement that the aspirant shall receive everything he seeks, if he believes that he already has received it, is but an affirmation that the divine realm is within man, and not without: all knowledge and all the higher powers are stored up and latent in the soul, and no man will attain them unless he believes that he possesses them.

The model prayer, as given in *Matthew*, is metrical, and consists of eleven lines; to these, in later manuscripts, interpolators have added various doxological formulae, such as, "For thine is the realm, and the power, and the glory, throughout the aeons. Amen." These endings are unquestionably spurious, and are rejected by all careful textual critics. The last four lines of the prayer, "And forgive us our debts," etc., are in a different literary style from those preceding them: they are greatly inferior in rhythmical construction, and contain objectionable sentiments. That Jesus would teach his disciples to implore the Father not to lead them into temptation, but to deliver them from the Evil One (the Devil), is a conception that must be rejected: for the Father leads no one into temptation, and the Devil is a creation of vulgar superstition. Thus only seven lines of the prayer can be accepted as genuine; and the seven lines are complete in themselves, while seven is a peculiarly sacred number. The coined word *epiousion*, which is found only in this prayer, is most probably a verbal adjective formed from *epeimi*, and meaning "for the coming (day)." The rendering "daily bread" is wholly inadequate; for "bread" is here used metaphorically for spiritual wisdom, the mystical "bread of life," which the great majority of mankind will obtain only at the close of the evolutionary period, when they shall have progressed beyond the animal-

human stage of generation. While wearing his "muddy vesture of decay" man belongs more properly to the animal kingdom than to the divine realm.

7. Iesous Discourses of the Coming of the Self

The Semi-divine and the Divine Lustrator

[Mk. xi. 27-31. Matt. xxii. 26, 27]

They came again to the sacred city; and as he was teaching in the temple, the priests came and said to him:

"By what authority are you teaching in our temple, which you have usurped?"

Iesous said to them :

"I shall put to you a question concerning one rite instituted in the Lesser Mysteries; give me the answer to it, and I will tell you by what authority I am teaching in this temple. This is the question, Was the lustral rite of Ioannes instituted by the Gods or but by men ?"

The priests debated among themselves, saying:

"Were we to say, 'By the Gods,' he would say, 'Why, then, did you not believe in him?' But were we to say, 'By mortal men' " —

They feared the common people, who all held that Ioannes was a seer! So they answered Iesous :

"We do not know."

He in turn answered them:

"Neither do I tell you by what authority I am teaching in this temple."

COMMENTARY

Ioannes, as the personified psychic self, purifies with the lunar element, water, and is both divine and human; whereas Iesous, as the spiritual Self, purifies with the solar fire, and is wholly divine. The cleansing of the temple completes the work of this degree; the discourses which follow it treat of the advent of the Self in the final degree, the new birth, which in the next and last act of the drama is mystically represented by the crucifixion and resurrection.

Two Allegories of the Vineyard—the Duality of the Mind

[Mk. xii. 1. Matt. xxi. 28-33. Lk. xx. 9-16. Mk. xii. 12]

Then he began to speak to them in allegories:

"Now, what is your opinion in this instance? A man had two boys; and he came to the first and said, 'My child, go to-day and work in my vineyard.' He answered, 'I will not'; but afterwards he repented and went. The father came to the second son and made the same request, and the son said, 'I'll go, Sire'; but he did not go. Which of the two children did the will of their father?"

The priests answered:

"The first one."

Said Iesous to them :

"Verily I say to you, The worldly men and the strumpets are going before you into the realm divine. For when Ioannes came with his moral code, the worldlings and the unfortunate women had faith in him, but you had none!

Even when you saw how they were reformed, you did not change your minds and receive his purifying rite. Listen to another allegory: A man planted a vineyard, leased it to husbandmen, and went abroad for a long stay. When the season of vintage came, he sent a servant to the husbandmen to demand his share of the profits; but the husbandmen assaulted the man with clubs and drove him away empty-handed. The owner sent another servant, and him also they sent away empty-handed, after beating him and heaping abuse upon him. He sent a third servant, and him also they wounded and drove away. Said the owner of the vineyard :

" 'What shall I do ? I shall send my beloved son; they will, no doubt, treat him with respect.'

"But when the husbandmen caught sight of the son, they considered the matter among themselves and said :

" 'This is the heir; let us kill him, so that the inheritance may become ours.'

"So they slew him, and threw his body outside the vineyard. What, therefore, will the owner of the vineyard do to them? He will return, and he will crush them as grapes when trodden in the Master's wine-vat; yea, he will scatter them like chaff which the wind carries afar when grain is winnowed with the Master's fan."

The priests, perceiving that Jesus directed the allegories against them, longed to lay violent hands on him, but were held back by their fear of the common people.

COMMENTARY

Both of these allegories have for their subject the duality of the mind. The

higher mind, which is tardily developed in man, is said to refuse, at first, to engage in the work of evolution (the Master's vineyard), while the lower mind, seemingly willing, shirks the toil of spiritual development. In the other allegory the intuitive mind is represented as the beloved son, who is slain by the husbandmen, the forces of the reasoning mind. The Master's vineyard, in the first allegory, is the higher plane of evolution, psychic and spiritual; but the leased vineyard of the second allegory is the material phase of human evolution, which the materialistic mind, faithless to the divine purpose, seeks to usurp. The more superficial application of these allegories to particular classes of men is one on which little stress should be laid. Yet it is quite true that self-righteous religionists, uncharitable to those whom they can not convert to their own views, are usually less imbued with the spiritual influences than are the more normal men and women whom they regard as worldly and sinful.

The Realm of the Anointed King Is Not Objective

[Lk. xvii. 20, 21; xii. 54-56]

Then the orthodox asked him: "When does the divine realm come?" Jesus answered them:

"The realm divine comes not through external perception; nor do the Gods say, 'Lo, 't is here!' or 'Lo, 't is there!' For behold, the divine realm is within you. When you see a cloud rising in the west, you promptly predict, 'There 's a shower coming'; and your forecast proves to be correct. When you note that a south wind is blowing, you say, 'There will be hot weather'; and it so befalls. Ye wiselings! you know how to foretell the weather by the aspects of the earth

and the sky; but how is it that you can not interpret the signs of the coming of the realm divine?"

COMMENTARY

Spiritual truths are revealed by interior illumination; enlightenment can not come from without. Knowledge derived through the senses, whether on the physical or on the psychic planes, relates only to phenomena, never to noumena. Teachings conveyed by word of mouth or by the written page can act only as external stimuli: they are understood and accepted only in proportion as they revive latent memories in the subconscious mind of the recipient. But the profane, instead of seeking to evolve knowledge from the inexhaustible depths of the inner consciousness, the sole source of true wisdom, ever cherish the vain hope that some God will descend to earth, some great teacher incarnate, to impart to humanity as a whole that wisdom which in reality each man must find for himself; while even more unwise are they who imagine that an incarnated God can atone vicariously for the sins which each man must of necessity expiate individually. Within each human being is the one God, the divine Teacher, who is for him his only Savior. It is only the pseudo-teachers and exoteric religionists who raise the cry, "Lo, here!" or "Lo, there!"

The Signs That Precede the Manifestation of the Self

[Mk. xiii. 1, 2; xiv. 58; xiii. 3, 4. Matt. xxiv. 3. Lk. xxi. 8. Mk. xiii. 21, 22.

Matt. xxiv. 24-27]

And when, the second evening, he was leaving the temple, loudas said to him:

"Teacher, behold what massive stones, and what well-nigh indestructible buildings!" Iesous said to him:

"Are you gazing at these magnificent buildings? 'T is you who shall be instrumental in destroying- a nobler temple, leaving not one stone upon another; and in three days I shall replace it with an eternal sanctuary, a temple not built with hands."

And when they had returned to the village at the foot of the mountain of the olive-trees, over against the sacred city, and while they were gazing back at the temple, loudas, Ioannes, Iakobos, Simon and Andreas asked him privately:

"Tell us, when shall these things be? And what shall be the sign of thy Manifestation, and of the quick completion of the stately structure that shall crown our age-long toil?"

Iesous answered them:

"Take heed that you are not led astray: for many pretenders will come in my name, saying, 'I am the Anointed King,' and, 'The realm has drawn near.' Do not follow them. And then should any one say to you, 'Behold, the Anointed King is here,' or, 'He is there,' believe it not. For there shall arise those falsely claiming to be Anointed Kings, and false seers; and they shall seek with

cunning lures to lead astray them who are trying to be disciples. I have forewarned you. If, therefore, they say to you, 'Behold, he is in the desert,' go not forth; or if they say, 'Behold, he is in the dim and quiet cloisters,' believe them not. For as at dawn a glimmer of light shows in the east, and spreads even to the west before the rising of the sun, so shall be the Manifestation of the Self Divine.

COMMENTARY

Emancipation from the bondage of physical existence does not at all involve the immediate death of the mortal body, which lives out its allotted span even when the deathless body is fully formed. The "death" on the cross is purely mystical. Ioudas, as the agent of the crucifixion, is the destroyer of the "temple" (here the material body) in this sense only: the highest of the noetic powers frees the soul from the illusions of material life. Ioudas is but a personification of the most exalted of the five solar "fires," the forces of the Nous, or individual Logos; and the solar body, the eternal and incorruptible body of the resurrection, is the consummation, or perfect accomplishment (**sunteleia**), of the labor of these forces during the aeon, or cycle of human evolution. The word **parousia**, "advent," or "presence," is found in the *Synoptics* only in *Matthew* xxiv. 3, 27, 37, 39, where it is evidently a disingenuous substitute for the "pagan" term **epiphaneia**, which signifies the glorious manifestation of a God. Here the Manifestation is that of the divine Self, man's inner God. In the historicized text this allegory is converted, in a bungling way, into a prophecy of the second coming of Iesous in his resurrected physical body.

The Turbulence of the Lower Forces—The Pangs of the New Birth

[Matt. xxiv. 32, 33. Mk. xiii. 34-36, 7, 8. Lk. xxi. 11. 20. Matt. xxiv. 28.

Mk. xiii. 26]

"Now, learn from the fig-tree the meaning of the allegory: when the fig-tree's new and tender shoots are leafing out, you know that summer is near; even so shall the tree of life, in your inner nature, put forth its healing leaves and fruits of heavenly wisdom when the summer of your soul is near. The divine Self has been likened to a man who, having delegated his authority to his servants, assigning to each his duties, and enjoining the gatekeepers to keep vigilant watch, gave over his house to their charge while he went to sojourn in a distant land. Therefore, keep sleepless watch : for you know not when the master of the house may come, whether at sunset, at midnight, at dawn, or at noon; lest coming unexpectedly he should find you asleep at your post. And when in your inner nature there is war and the crashing of battles, make no outcry, for all these ordeals must be undergone; but not yet is the initiation attained. For then it will be as if the powers of heaven were at war with the powers of earth, with jarring of earthquakes and dread celestial phenomena; these are the throes preceding the new birth. And when you see the city's wall beleaguered by legions, know then that its devastation is impending; for wherever the carcass is, there will flock the vultures. And then amidst the golden clouds, as when the sun at rosy dawn ascends, the Son of the Starry

King shall be manifested in all his might and majesty.

COMMENTARY

The Logos, having set in motion the evolutionary forces, leaves the incarnating soul to work out its own destiny; but at the close of the cycle, the perfective period, which, however far it may be in the future for the mass of mankind, may come at any time in the present to the individual who has outdistanced his fellows, the Self returns. When the mental and psychical life of the man has so unfolded and expanded as to make possible the divine union, it is likened to a tree putting out buds and blossoms in the spring. But as the Self draws nearer, the accompanying spiritual forces exert a tremendous pressure upon the whole nature of the man, disrupting the old order of things preparatively for the spiritual economy. The carnal man dies, as it were, before the spiritual man is born. The imagery of the beleaguered city, and of the vultures flocking to the dead body, is found also in the *Apocalypse*: the constrictive and disintegrating forces of the elemental self are figuratively represented.

In *Mark* xiii. 35 the four night-watches are given; but the four quarters of the day fit the context better.

The Final Judgment—the Separating of the Sons of Light from the Sons of Darkness

[Mk. xiii. 27. Matt. xxv. 31-46]

"Then shall he send forth his messengers, and shall gather together his own from the four winds, from the four quarters of the universe. Then shall he

be seated on his effulgent throne; before him shall be gathered all who were his own in every nation; and he shall separate them one from another, as a shepherd separates the sheep from the goats, placing the sheep on his right hand and the goats on the left. To those on the right hand he will say:

" 'Come, ye of whom my Father approves, enter into the realm divine! For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you entertained me; naked, and you clothed me; I was sick, and you watched over me; I was in prison, and you visited me.'

"They will answer him :

" 'O King most glorious, when could we have done these humble services to thee ?'

"Then will he answer them:

" 'Inasmuch as you did them to even the humblest of your fellow-men, you did them unto me.'

"And to those on the left hand he will say:

" 'Depart from me, ye the rejected, into the outer darkness. For I was hungry, and you fed me not; I was thirsty, and you gave me no drink; naked, and you clothed me not; sick and in prison, and you visited me not.'

"Then will they also answer:

" 'O King, when did we see thee in need, and not minister to thee?'

"He will answer them:

" 'Inasmuch as you did not these services to your fellow-men, even the lowly, you did them not to me.'

"And the rejected shall go away into darkness and oblivion; but the accepted shall abide in the light of life eternal."

COMMENTARY

The last judgment, as here depicted, is the summing-up by the incarnating Self, at the end of its cycle of earth-lives, of all that the soul has done during the period of evolution. Through the long and weary ages the soul has been incarnated successively in every nation, passing through all experiences of human existence. All these earth-lives, the personalities that the true Ego has assumed during the generative cycle, are now reviewed, and every pure and noble element of character in them is revived, while all that is unworthy is obliterated from the eternal memory. In a lesser way, the soul, after each incarnation, passes judgment upon all that was done during that life-time. In the *Apocalypse* both these judgments are allegorically described, and the subject is more fully treated than it is here. This last judgment follows the crucifixion; and as it could not be fittingly represented in the action of the drama, it is therefore introduced in a discourse.

IV

THE INITIATION BY EARTH-REGENERATIVE DEGREE; PLANETARY

i. The Energizing of the Forces for the Final Ordeal

Iesous and His Companions Make Preparations for the Feast of the Vernal Equinox

[Mk. xiv. 12. Lk. xxii. 8. Mk. xiv. 13-16]

On the first day of the festival of the vernal equinox, when the ritualists sacrificed a young ram, the disciples of Iesous said to him:

"Where do you wish that we should go and make ready for you to celebrate the equinoctial feast?"

He chose Simon and Andreas, and said to them :

"Go to the western gate, and a man bearing a water-pitcher will meet you. Follow him, and wherever he may enter, say to the master of the house, 'The Teacher says, "Where is there a dining-room in which I may celebrate the equinoctial feast with my disciples?" ' And he will show you a commodious dining-room on the upper floor. Make ready for us at that place."

The two disciples went forth, and came to the gate, and everything befell as he had foretold; and they made preparations for the feast.

COMMENTARY

In the solar cult four great feasts were held, celebrating the beginning of

each of the four seasons. When the sun, in ancient times, crossed the equator in Taurus, bulls were sacrificed; and when, owing to the precession of the equinoxes, the crossing took place in Aries, rams were offered up. These sacrifices and ceremonies belonged to the exoteric ritualism of the priests and the rabble. The coming of Spring was celebrated more beautifully by the Athenians with the Anthesteria, or three days' festival of Dionysos.

The text of *Luke* gives Petros and Ioannes as the two disciples who were sent to meet the Water-carrier; but Ioannes is not concerned with that sign, while Andreas is the Regent of Aquarius. The "man carrying a water-jug" is the Regent of the Aquarius-quarter of the zodiac, which consists of the signs Capricornus, Aquarius and Pisces; and this quarter being considered as his "house," the "upper floor" is the sign Pisces, and this sign immediately precedes Aries and the equinoctial point. The word **oikodespotes**, "master of the house," used in the text, is the Greek-astrological term for the ruling planet of a zodiacal division. The descriptive phrase, "a man carrying a jug of water," is equivalent to *Hydrochoös*, the constellation of the Water-pourer. In *Matthew*, where this portion of the text has been very thoroughly revised in the interest of "history," the individual to whom the two disciples are sent is called "So-and-so" (*deina*), and all allusions to his being a house-lord, and to the water-pitcher, and the house and its room on the upper floor, have been carefully expunged. In the interest of symbolism, the vague direction, "Go to the city," is here changed to, "Go to the western gate."

The Flesh and Blood of the Logos—the Elements and Forces of the Immortal Body

[Mk. xiv. 17, 22-25]

When it was evening, Jesus came with his twelve companions to the house of the Water-pourer; and as they reclined at table, he took a loaf of bread, and having consecrated it, he broke it in twelve pieces, and giving them to the disciples, he said:

"Take them: this is my flesh which is portioned among you."

Then he took his cup and filled it with wine; and having poured out a libation, he held aloft the cup, and said:

"This is my blood of the new life. Of a truth I say to you, Nevermore shall I drink of the fruit of the vine until that day when I drink it new in the realm appointed to me by the Father."

COMMENTARY

The incidents of the concluding portion of the drama mark a complete circuit of the zodiac. The entry of Jesus into the city, when riding the Ass, which belongs in the constellation Cancer, refers to the sun traversing the Leo-quarter of the zodiac, from the summer solstice to the autumnal equinox; the blasting of the fig-tree relates to his further progress through the Scorpio-quarter, to the winter solstice; at the "last supper" he has passed through the Aquarius-quarter, to the point of the vernal equinox; and his crucifixion, and

resurrection "after three days," relate to the traversing of the Taurus-quarter, which completes the circuit. The first quarter of this mystic circuit is that of purification: Iesous purifies the temple. The second quarter marks the attainment of the lost state of childhood : Iesous blasts the fig-tree. The third quarter is that of the perfect formation of the nascent solar body: Iesous apportions his flesh and blood among the twelve companions—the forces and elements of that "body of the resurrection." The fourth quarter is that of the new birth, the attainment of the divine state: from the tomb of material life Iesous rises glorified in his eternal vesture.

This feast, in which Iesous figuratively apportions his flesh and blood among the twelve companions, represents allegorically the perfecting of the as yet unborn solar body. As in the banquets in the houses of Simon and of Ioudas, the feast is made the occasion, in characteristic Greek style, for discourse and discussion; but in the mutilated text of the *Synoptics* undue stress is laid upon the prediction concerning Ioudas, and passages which clearly belong here have been transferred to other places in the narrative. In *Luke*, however, the account is more complete and more orderly than in the others.

Iesous Appoints Twelve Thrones to His Companions—the Centres of the Twelve Ruling Powers

[Mk. x. 35, 37-40. Matt. xvi. 18, 19. Mk. x. 41-44. Lk. xxii. 27-30]

Then, having tasted of the cup, he passed it first to Ioannes and Iakobos. But they, the twin Sons of Thunder, ere they drank of the cup, said to him:

"Master, grant us to be seated, one on your right hand and the other on your left hand, when in your glory you are throned."

But Iesous said to them :

"Dare ye drink the cup which I drink, and undergo the lustration which I am to undergo?"

They answered him:

"We dare!"

Said Iesous to them:

"You shall drink the cup which I drink, and undergo the lustral rite which I undergo; but't is not for me to assign to you the thrones on my right hand and my left hand, because you are the two disciples for whom they have been prepared by my Father. For you are the guardians of the two gates of the netherworld, the gate of birth and the gate of death; therefore I shall give you the keys both of the generative sphere and of the heaven-world; and whatever soul you may bind in the heaven-world shall descend to its prison on earth, and whatever soul you may set free on earth shall ascend to its heavenly home."

Then the Sons of Thunder drank of the cup, and so also did all the others. But the ten, having heard the promise spoken by Iesous, were inclined to be envious of their two brothers, Ioannes and Iakobos. Therefore said Iesous to them :

"You know that those who are reputed to rule over the common people have legal authority to govern them, and their great ones domineer over them. But among you it is not so: for, as brothers and sisters, you are of equal rank; and now as you recline at table, I am in the midst of you as the one who

serves. When I come into the realm which the Father has appointed to me, you shall sit on twelve thrones and rule over its twelve great regions."

COMMENTARY

Of the two principal "gates" of the zodiac Porphyrios says (*Cave of the Nymphs*, xi) : "Theologists assert that these two gates are Cancer and Capricornus; but Plato calls them entrances. And theologists say of these that Cancer is the gate through which souls descend, and Capricornus that through which they ascend. Cancer is indeed northern, and adapted to descent; but Capricornus is southern, and adapted to ascent." Thus the northern signs, he says,

"pertain to souls descending into generation"; and the Milky Way (*galaxias*) was "so called from the milk with which the souls are nourished when they fall into generation." But the southern gate-is that through which souls departing from the generative sphere "ascend to the gods." In Plato's allegory (*Republic*, x. 14) Er saw "two openings, adjoining one another, in the earth, and exactly opposite them two openings above in the heaven"; and "he beheld the souls on one side taking their departure at one of the openings in the heaven and the corresponding opening in the earth, after judgment had been passed upon them; while at the other two openings he saw them arriving, squalid and dirty, or pure and bright, according as they ascended from earth, or descended from heaven." The solstitial "gates" pertain to the sphere of generation; but the gate of Aries, the vernal equinox, is, according to this symbolism, the entrance to eternal life, while the autumnal equinox, or Libra-gate, signifies the reverse. When the nights have become longer than

the days, the powers of darkness appear to be gaining the ascendancy.

As regents of the northern and southern quarters, Ioannes and Iakobos are the wardens of the solstitial gates; while Simon and Andreas, as regents of the eastern and western quarters, hold the keys of the equinoctial gates. In the *Chhandogya Upanishad* (iii. 13) the five *pranas* are termed "the keepers of the gates of the heaven-world." But in the historicized version of the Iesous-mythos "Petros" (Simon) is given all the keys, and is deprived of his greatest honor, that of carrying the cross of Iesous, that service being performed, according to the falsified text, by "a man of Cyrene, Simon by name." The discussion between Iesous and his companions relates to the respective functions of the twelve ruling powers, and the conclusion arrived at is that all are necessary and may therefore be regarded as of equal importance.

The twin Sons of Thunder, as personified electro-vital forces (the positive and negative currents of the sacred triple fire), are first to receive the cup of the Master, and they are given the thrones at the right and the left hand. These twins are, of course, virtually inseparable, and so also are Simon-Andreas and Iesous-Ioudas.

Iesous Foretells That All Will Forsake Him When He Is Handed

Over to be Crucified—The Solitude of the Great Ordeal

[Mk. xiv. 18-20, 27, 20-31, 26. Lk. xxii. 39]

As they were eating, he said:

"This night one of you will hand me over to the final ordeal which is prefigured by this feast."

Then were they filled with sorrow, and they said to him one by one:

" 'T is not I, I hope." Said he to them :

" 'T is one of the five, he who dips with me in the one bowl. And this very night you will all forsake me." But Simon said to him :

"Although the others all desert you, yet I shall not." Iesous said to him :

"Of a truth I say to you, This night, before the cock crows twice, you will deny me thrice."

But Simon, with warm fidelity, declared :

"Not so! Never shall I deny you or forsake you, even if 't is necessary for me to die with you."

And so in turn said they all. And when they had chanted a paeon, they came out, and went, as usual, to the mountain of the olive-trees.

COMMENTARY

At the crucifixion Iesous himself is the sacrificial Lamb—astronomically the Sun in Aries, impaled on the cross formed by the ecliptic intersecting the equator. At the feast of the vernal equinox the twelve companions partake of the flesh and blood of the slain lamb (or "young ram"), and Iesous gives them the bread and wine as symbols of his own flesh and blood. Hence he is represented in the *Fourth Gospel* (vi. 54) as saying, "He who devours my flesh and drinks my blood has eternal life." This symbolism of rending and devouring (**trogein**) raw flesh is peculiarly Bakchic; and the strange flesh-

eating rite is frequently mentioned in Greek literature, as in Euripides, *Bakchai*, 139. The sign Aries, the place of the Sun's exaltation, pertains to Iesous in a special way, and as Ioudas is the regent of this sign, Iesous and Ioudas are represented as eating from the same bowl, both dipping in it. Inasmuch as Iesous is crucified at a place called "The Skull," and Aries astrologically corresponds to the head, the "bowl" is here an appropriate symbol.

The highest of the sacred trances is a state of complete abstraction mentally; therefore in the allegory the disciples are said to desert their Master. Simon, as the reasoning power, denies that Master, the pure undifferentiated Thought.

2. The Beginning of the Fourth and Most Sacred Trance

Iesous and the Two Sons of Thunder Enter the Sacred Enclosure of Life—

The Highest Centre of the Two Fires

[Mk. xiv. 32-35, 37-42]

They ascended the mountain of the olive-trees, and came to the sacred field at its summit; and then Iesous said to his companions:

"Sit ye here, while I go to the altar for solemn meditation."

He took with him Ioannes and Iakobos; and he began to be absorbed and withdrawn into himself. Said he to the two disciples :

"My soul is isolated, as at the hour of death. Abide ye here and stay awake."

Then he went forward a little, to the altar, and meditated in the solitude.

Returning, he found the two disciples asleep; and he said to them:

"Awake! Could you not remain awake one hour? Keep watch, lest you fail in this ordeal. Strong is the eager spirit, but feeble the body of clay!"

Again he went to the altar; and again returning found them asleep, and awakened them, repeating the same words. He went a third time, and on returning said to them:

"Are you still sleeping, and taking your rest? Sleep ne'er lays hands on me, and soon I shall be free from Death himself. My hour has come. Arise, let us be going; for he who hands me over is at hand."

COMMENTARY

The "field" (*chorion*) of the text was most certainly a sacred enclosure (**temenos**), into which Jesus entered to engage in meditation. Such temnoed hills were many in ancient days. A hill or mountain, when dedicated to a God, was marked off at the summit, forming a sacred precinct, or enclosure, in which usually an altar (*Bomos*) was erected; and the trees in the enclosure were carefully preserved. These sacred fields were devoted to religious uses, and holy men resorted to them to contemplate. In the allegory the mountain of the olive-trees corresponds to the sign Cancer; and the "Enclosure of Life," as it was called by the ancients, is the quadrangle (**plinthion**) formed by the stars *Beta*, *Gamma*, *Eta*, and *Zeta* of Ursa Minor, which is the northern paranatellon of Cancer. The pole-star, which, as Hipparchos says, "is the pivot (**polos**) of the kosmos," was said to be the Lord of this Enclosure. The quadrangle of Ursa Minor was also called the Chariot (**'apene**), while the similar figure in Ursa Major was the Wain, or

Wagon (**Amaxa**). The two constellations were not known as Bears ('arktoi) in the older system. The Pole-star, as a reduplication of the Sun, symbolizes the Eternal Self in man; the Chariot (Ursa Minor), also called the Enclosure of Life, represents the causal body; and the Wagon (Ursa Major) stands for the physical body. The contour of each of these two constellations is marked out by seven stars, which represent the vital centres. The third vehicle of the soul, the psychic body, has for its sign the Ship, Argo Navis. But the "city" of the allegory also stands for the physical body: the entry of Iesous into the city signifies a divine influx, and the initiation takes place on the material plane. Here in the Enclosure, however, Iesous is, for the time, in the consciousness of the causal body, at the divine centre, through the action of the *kundalini*. The two currents, *Ida* and *pingala*, do not reach the seventh centre, but bifurcate at the sixth, whereupon the central current, *sushumna*, comes into play and passes on to the seventh centre. The two currents are personified by Ioannes and Iakobos, who fall asleep three times, as there is a temporary cessation of the current, apparently, at each of the three lower somatic divisions. At the fourth division it is time for the third current to energize; hence Ioudas now appears upon the stage, his cue to enter being the words just spoken by Iesous.

3. The Passing into the Final Stage of the Most Sacred Trance

The Soul of the Entranced Is Handed Over to Judgment

[Mk. xiv. 43-45. Matt. xxvi. 49, 50. Lk. xxii. 52, 53. Matt. xxvi. 56.

Mk. xiv. 51, 52]

And even as he was speaking, came loudas, and with him came a crowd armed with swords and clubs, sent by the head-priest. Now, he who was handing Iesous over had given them a concerted signal, saying:

"That one whom I shall kiss, 't is he. Take him, and lead him away safely."

And now, going up to Iesous, he said, "Master, Master!" and kissed him again and again. And Iesous said to him:

"Comrade, perform the duty assigned to you."

Then they apprehended Iesous. Said he to the priests and temple-guards :

"Have you come out against me with swords and clubs, as if to capture a bandit ? You dared not raise your hands against me when I was with you in the temple day after day. But this is your hour, when darkness reigns!"

Then all his disciples deserted him and fled, save loudas, who tried to go along with him. Now, loudas was wearing only a linen cloth, which was wrapped about his loins; and when the young men seized him he tore himself away from them, leaving the linen cloth in their hands, and fled naked.

COMMENTARY

The coming of loudas to the sacred enclosure allegorically marks the highest stage of the mystic trance (*samadhi*), the lucid vision of the seer. But

before the soul receives final liberation, its merits and demerits must be decided upon, and all its past rises up against it.

Hence, in the ritualistic representation, loudas places Iesus in the hands of his enemies, the powers of darkness.

The *sindon*, "linen cloth," was a sort of veil, of filmy muslin, used in the Mysteries. When handling the sacred objects in the



After Flaxman

Fig.: Hephaistos, Kratos and Bia Chaining Prometheus

ceremony called "the giving in turn of the sacred objects" (*paradosis ton hieron*), the *mystai* were permitted to see them only through this veil. Here loudas (whose name has been dishonestly expunged from the text in this passage) wears the veil as his only garment. When the lower powers strive to apprehend him, they retain only the veil, while he, the naked abstract truth personified, escapes from their grasp. Thus wearing the sindon about his loins, loudas figures as an athlete. In *Mark* xiv. 51 his name has been

expunged, and he is referred to as "a certain young man" who was a follower of Iesous, and who offers resistance to arrest. This incident is suppressed by the compilers of the other *Gospels*; but they retain the implausible story about one of the disciples drawing a sword and cutting off the ear of the high-priest's servant. According to *John*, the swordsman was "Simon Peter." Very probably Simon was named also in the *Synoptics*, the story having been invented to add glory to the patron saint of the church, and the name afterwards suppressed by later "historians" who had decided that the incident of the sword was rather discreditable to "Peter." Ioudas is surnamed **Iskariotes**, a word which, by juggling with the Hebrew alphabet, is made to mean "of Kerioth," but which some authorities translate as "hired." More probably it should be **Ischurotes**, "Might," even as the assistants of Hephaistos in the crucifixion of Prometheus are named *Bia*, "Force," and *Kratos*, "Strength."

4. The Trial in the Night—The Plane of Subjective Perception

The Seership of Iesous Is Mockingly Tested

[Mk. xiv. 53-50, 60, 61. Matt. xxvi. 64-66. Lk. xxii. 63, 64]

They led Iesous away to the head-priest; and the priests and the old men met as a council. And Simon, having fled, had made a detour, and by running had entered the court of the head-priest in advance of them; and he was

sitting with the servants, warming himself at the blaze of the fire. Now, the head-priest and the whole council were searching out evidence against Iesous, to justify inflicting on him the death penalty. For many were offering false and conflicting testimony against him; and some of them made misleading and mendacious statements, saying:

"We heard him say, 'I shall destroy this man-made temple, and in three days I shall build another by superhuman means.' "

But even as to this their statements were contradictory. Then said the head-priest to Iesous :

"Have you no answer to what these witnesses testify against you?"

But Iesous stood mute, refusing to reply. Again the head-priest interrogated him:

"You are the 'king of the starry realm,' are you not?" Said Iesous:

" 'T is you who have said it."

Then the head-priest rent his garments, and said to the council: "He arrogates to himself divine authority! What further proof do we need ? You have heard his blasphemous claim : what is your decision ?"

They answered:

"He deserves the death penalty."

And the men who were guarding Iesous made him the butt of a children's game: having blindfolded him, they kept giving him slaps, and saying to him :

"Tell who it is that struck you—prove your seership."

COMMENTARY

This trial of Iesous is a semi-farcical ritualistic performance, as when in a secret society the candidate for initiation is placed on his defence against trumped-up charges, to test his patience and self-control. The keenest satire, however, is here directed at the exoteric priests, the believers in an anthropomorphic God, who are horrified at the "blasphemy" of Iesous when he asserts his innate Divinity. Now, a "religion" that denies the Godhood of Man is the very worst form of irreligion. Always it is these fanatical devotees of a fancied extra-cosmical Deity who seek to put to death the divine principle in humanity. Towering above these ignoble priests stands the sublime figure of Iesous, the typical Man, firm in the faith that he is God's own Son and King of the star-strewn Universe.

As part of the ritual, the guards play "blind man's buff" with Iesous, bantering him, to test his power of psychic vision. In this incident it is the votaries of psychism who are satirized. The possession of the psychic faculties is no evidence of spirituality: a man may be able to use all the five psychic senses, and yet be incapable of spiritual perception and cognition; while, on the other hand, one may, without having developed the psychic senses, receive clear intuitions of spiritual truths. The childish game in the allegory emphasizes the fact that the exercise of the psychic senses is a mere puerility, and not a means of acquiring true wisdom. True seership is the faculty of direct cognition, and is beyond all sense-perception. The senses, psychic and physical, perceive only things objective.

Simon Denies His Master—The Frailty of Reason

[Mk. xiv. 66-69. Matt. xxvi. 72-74. Mk. xiv. 72]

Meanwhile Simon was sitting in the courtyard below. Came one of the head-priest's servant-girls; and noticing Simon warming himself, she looked at him closely and said :

"You too were one of the companions of Jesus."

But he denied it, saying:

"I do not know, nor can I guess, what you are talking about."

And he went out into the porch, in the shadow; and a cock crowed. The servant-girl saw him there, and she said to the bystanders :

"This man is one of them."

Again he denied it, swearing a solemn oath. After a while the bystanders approached Simon, and said:

"You certainly are one of them; for your high-flown speech betrays you."

But he affirmed with an oath:

"I do not know the man."

And directly a second time the cock crowed. Simon, recalling the words of Jesus, "Before the cock crows twice, you will deny me thrice," gave way to bitter tears.

Hermes and Solar bird



COMMENTARY

Simon, as a personification of the reasoning faculty, is the negationist of abstract thought. Ratiocination, the mental process of deducing consequences from premises, pertains to the three worlds of form, but not to the formless world of abstract ideas. But when he repents his unfaithfulness Simon becomes the philosophic reason, a true noetic power. The cock was

considered a solar bird. After the first denial, which signifies the negation on the lowest mental plane, that of the material brain-consciousness, it gives a warning crow; and after the denials signifying negation on the other planes it again gives reminder of the Sun, the Nous. In *Matthew* and *Luke* the cock is permitted to crow but once, the "historians" evidently perceiving that the first crow (taking the story literally) should have recalled to Simon's mind the prediction made by Iesous.

5. The Trial in the Daytime— The Plane of Objective Action

Iesous Stands Mute before the Governor—The Silence of the Initiate

[Mk. xv. 1-5]

At dawn of day the priests and the old men constituting the council, after due deliberation, having put Iesous in chains, carried him away, and handed

him over to the tetrarch, saying: "We found this man proclaiming that he himself is an Anointed King."

Then the tetrarch asked him, saying:

"So you are the 'king of the starry realm' ?"

Iesous answered him:

" 'T is you who say it."

The priests kept making accusations against him. The tetrarch again questioned him, saying:

"Will you not answer? Look you, they are bringing many charges against you."

But Iesous, to the astonishment of the tetrarch, made no further reply.

COMMENTARY

The silence preserved by Iesous indicates the oath of inviolable secrecy by which initiates of every degree were bound. If the trial were historical, his silence would be unaccountable.

The appellative **ho Christos** ("the Anointed"), as applied to Iesous, is simply equivalent to "the King": for only priests and kings were anointed, and Iesous was certainly not a priest. But the high initiates were also called "kings," and the Athenian Archon who supervised the Mysteries had the title *Basileus*, "King." Before the crucifixion Iesous is the *Chrestos*, the worthy candidate; after the crucifixion, having entered into the realm appointed to him by the Father, he becomes the *Christos*, the King.

The "Son of Time" Is Freed—The Self of Illusion

[Mk. xv. 6-9, 11-15]

As one of the rites at this feast, a prisoner was released to the people, whomsoever they petitioned for, and to him they gave his freedom; but they received also another prisoner, one condemned to death, and him they made the mock-king of the feast until he was raised upon the cross. And they came to the tetrarch, and they cried out:

"Iesous! Iesous! Let Iesous be freed !"

The tetrarch answered them, saying:

"Is it your will that I release to you this 'King of the Starry Realm'?"

But they cried out:

"No; let him be crucified! It is Iesous Barabbas whom we desire to have freed."

This Iesous Barabbas, who was lying bound in prison, was one who had committed many crimes, and was under sentence of death for murder. Said then the tetrarch:

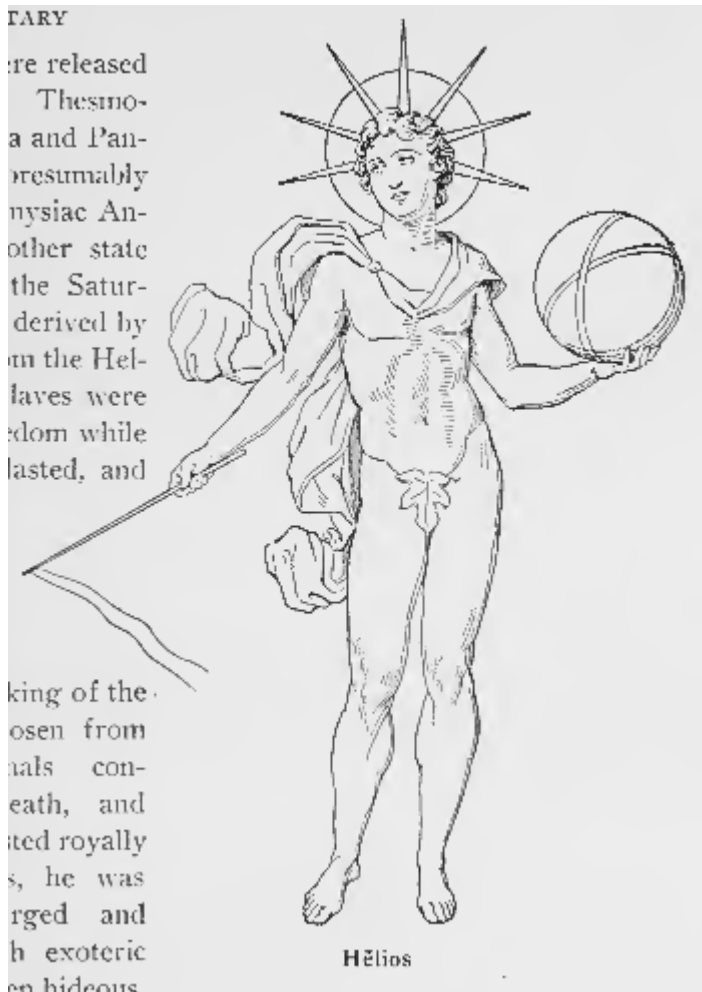
"Seeing that these two men have the same name, I am not unwilling to free them both."

But the people, prompted by the priests, cried out:

"Set Iesous Barabbas free; and let us crown this other Iesous as the mock-king of the feast, and then let him be crucified."

So the tetrarch released to them Iesous Barabbas, and handed over Iesous to be their mock-king until he was crucified.

Fig.: Helios



COMMENTARY

Prisoners were released at the Attic Thesmophoria, Dionysia and Panathenaia, and presumably also at the Dionysiac Anthesteria and other state festivals. At the Saturnalian festival, derived by the Romans from the Hellenic Kronia, slaves were given their freedom while the festivities lasted, and the mock-king was treated with derision. According to Dio

Chrysostom, the mock-king of the Sakaia was chosen from among criminals condemned to death, and after being feasted royally for three days, he was stripped, scourged and crucified.

Such exoteric ceremonies, often hideous, brutal and indecent, appear to have been profane travesties on the portions of the dramatic representations in the Mysteries which reached the rabble through renegades from the lower degrees. It is only by such perfidy that the notes on the Mystery-Drama could have fallen into the hands of the compilers of the *Synoptics*. The story of the crucifixion of Iesous, even in the pseudo-Jewish form given it in the *Gospels*, is clearly descriptive of a Greek festival of Dionysos. Iesous, as the mock-king, is taken to represent the God of the festival, and is crowned. But the

crown should be of ivy; and the crown of thorns belongs on the darkened Sun, who is supposed to be crucified on the cross of the equinox.

In the received text the name of the malefactor who was liberated is simply "Barabbas"; but, according to Origines and other reliable authorities, some of the ancient manuscripts gave the name as "Iesous Barabbas," and this reading appears in the Armenian version. *Bar-abbas*, a word of Semitic derivation, signifies "son of a father" ; it is probably a substitute for "son of Time," as this Iesous personifies the false Ego or illusory personality of the temporal world. It is, allegorically, the "murderer" of the Real. In the "historicized" version, Pilate (who has no place in the allegory) takes the part that properly belongs to the tetrarch, the Regent of the Scorpio-quarter of the zodiac; but in working up the story the "historians" have made Pilate a weak character, a mere caricature of a Roman governor. As chief magistrate, he asks the rabble what he shall do with Iesous, and then because of their outcry sentences to death a man whom he has publicly proclaimed to be innocent. He then lays aside his gubernatorial dignity, and assumes the office of an executioner and flogs Iesous! Under either Jewish or Roman law, the trial of Iesous, as related in the *Gospels*, would be a travesty on judicial procedure.

The Kingship of Iesous Is Mockingly Acknowledged

[Matt, xxvii. 27-32]

So they led Iesous outside the judgment-hall; and having taken off his chains, they stripped him of his garments, and robed him in flowers which they had plaited. Then they placed on his head a crown of ivy; and in his right hand they placed a nartex, tipped with a pine-cone and wrapped with a vine-

branch. And bowing the knee before him, they mockingly saluted him !

"Hail, King of the Starry Realm!"

And they kept striking him on the head with their thyrsi. While they were thus making sport of him, the soldiers came, bringing the cross, and led him away to crucify him. As they were coming out. they chanced upon Simon, and they pressed him into service to carry the cross of Iesous.

COMMENTARY



The puerility of the psychic powers was ridiculed in the game of "blind man's buff" played by the temple-guards; and here the mimic coronation satirizes the vanity of earthly greatness and glory. True power and splendor pertain to the spiritual Self. As a dramatic representation, Iesous is made the mock-king of the festival, and is given the emblematic properties of Dionysos: the *kalamos* ("reed") of

fig.:Thyrsos the falsified text should be a *narthex* or *thyrsos*, a plant-stalk, pointed with a pine-cone and decorated with ivy and vine-leaves, used as a wand in the Bakchic ceremonies. The crown of thorns is a distinctive property of Helios, and it should be placed on the Sun, and not on Iesous, whose crown should be the ivy chaplet of Dionysos. Iesous, in the character of Dionysos, is dramatically crucified on earth synchronously with the crucifixion of the Sun in the heavens.

Simon, as regent of the sign Pisces, carries the cross, as it were, on his back, since the equinox comes at the first point of the next sign, Aries. Similarly Atlas (the Phoenician *Atel*, "Darkness") in the western region sustains the heavens on his shoulders. In the "historicized" text the attempt is made, by a transparent device, to disguise the fact that the cross-bearer was Simon the disciple. Simon, as the inferior reasoning faculty, thrice denied his Master; here, as the philosophic Reason, he carries the cross. When the mind is kept centred on the external aspects of life it becomes materialistic; but when it is centred on things spiritual it sustains the soul in its effort to gain emancipation from material conditions.

6. The Crucifixion—The Mystic "Anointing" of Iesous

Iesous, Crucified between Two Malefactors, Is Mocked by the
Priests and the Rabble

[Mk. xv. 22, 25-27, 29-32. Lk. iv. 23. Mk. xv. 23. Lk. xxiii. 39-43. Mk. xv.
40. Lk. xxiii. 27, 28]

They brought Iesous to a place called "The Skull." It was now past the third hour, and they crucified him at that place. The inscription naming his crime read :

"The 'King of the Starry Realm.' "

With him they crucified two bandits, one on his right hand, and the other on his left. And the passers-by kept scoffing at him, and saying:

"Aha! Boaster, who would destroy the temple and rebuild it in three days, create for yourself a new body; for the one you have must die upon the cross."

Likewise the priests, taking trite sayings for their texts, mockingly preached at him:

" 'Physician, heal thyself.' He healed others, and saved them from the grave; but he's unable to save himself." And: " 'Seeing is believing.' Let the unanointed 'king of the starry realm' now come down from the cross, that we may see and believe."

The soldiers also mocked him, offering him wine, and saying:

"O King of the Feast, receive this cup of Lord Bakchos."

And one of the two malefactors who had been lashed to the cross on either side of him taunted him, saying:

"Aren't you really a king? Save yourself and us."

But the other malefactor reprehended him, saying:

"Have you no sense of comradeship, seeing that you 're under the same judgment? You and I are receiving our just deserts for the crimes we committed, but this man has done nothing out of the way." And to the Master he said, "Remember me, Iesus, when you come into your kingdom."

Said Iesus to him:

"Verily I say to you, To-day you shall be with me in the Garden of the Gods!"

His mother and his sisters stood looking on; and many women in the crowd wept and wailed. Iesus said to them :

"Daughters of the generative sphere, weep not for me, but weep for

yourselves and for your children."

COMMENTARY

The priests, as usual, are satirized: they take old saws as texts for their stupid attempts at wit. In the saying, "Physician, heal thyself," the Greek verb also signifies "save." The statement in *Mark* xv. 23 that the soldiers gave Iesous wine drugged with myrrh appears to be a "historical" version of an incident more characteristic of the Bakchic festival.

The two malefactors personify the dual nature which is intermediate between the mortal and the immortal, and of which all that is pure and noble is preserved, while that which is debased perishes. The statement in *Luke* xxiii. 39, that the two malefactors were "suspended," indicates that they, and Iesous as well, were merely bound to the cross in the performance of the drama. The verb used, *Kremasasthai*, has the derivative *Kremathra*, a net or similar contrivance used in the performance of Greek tragedy when it became necessary to exhibit an actor or an image of a Deity in midair or in other difficult positions. The *Gospels* speak of but one cross, not three crosses; and the allegory calls for only one. The "Paradise" ("park," or "garden") of the garbled text is simply the mythological Garden in the West, where the seven daughters of Night (the Hesperides) guarded the golden apples that hung from the Pole-tree, the "tree of life."

The golden nimbus, or "glory," which in conventional Christian art (which copied it from pagan sources) surrounds the head of Iesous, as pictorially represented, contains a cross; it represents the solar disk. The whole representation (in which the features of Iesous, although given a mournful

expression, are strikingly suggestive of ancient statues of Dionysos, the Savior-God) is a correct pictograph of the crucified Sun-God; but it also depicts the halo which radiates from the brain when the triple fire of the *speirema* is active, the bifurcating currents of the fire forming the cross. The crucifixion is in reality the "birth from above," the emergence of the deathless form, the "solar body," which is formed by the creative power of Thought. Quite literally, therefore, Iesous is crucified in the place called "The Skull." As the crucifixion is allegorical of his spiritual rebirth, the words addressed by Iesous to the mortal mothers are full of significance.

The Mystic Death of Iesous—The Crowning of the King

[Mk. xv. 33, 34, 38, 37]

When the sixth hour was past, the Sun was shorn of his effulgent rays, and was crowned with blackened ones, as if he were garlanded with piercing thorns; and for three dread hours a veil of darkness hung o'er all the earth. As the ninth hour ended, Iesous cried out with mighty voice:

"My Heavenly Father, now thou hast anointed me, and hast placed the promised crown upon my brow!"

And behold, at his triumphant cry the veil of darkness that hid the heavenly height was torn away, and the Sun was crowned anew with golden rays. Thus Iesous breathed his last.

COMMENTARY

The number nine, which was with the Greeks a peculiarly sacred number, is called mystically the number of initiation: being the highest of the digits, it is followed by ten, the synthesis of the fingers in the digital system of counting, and ten is therefore termed the perfect number, and as such is ascribed to the Sun. Since, after reaching nine, the counting begins anew with the unit on the next scale, nine is regarded as the number of renewal, of beginning anew; and thus it is indicative of the spiritual rebirth, the entering into life eternal. The Greek word *ennea*, "nine," is etymologically related to *nea*, "new"; and the same is true of the Sanskrit *navam* and *nava*, and the Latin *novem* and *novus*. Moreover, nine is composed of three triads, and thus symbolizes the three divine Hypostases manifested in the three worlds of form. Of the four transcendental states of consciousness, the three lower ones may be likened, by analogy, to the states of waking, dreaming, and dreamless sleep; the fourth is the noetic, spiritual illumination, that of direct cognition. Now, at the third hour—at its expiration, strictly speaking—Jesus is crucified: when the *kundalini* reaches the brain-centres the consciousness passes from the physical to the psychic plane. At the expiration of the sixth hour, the Sun (the mind) is shorn of its rays, and darkness reigns: the consciousness here passes from the psychic state (corresponding to that of dreaming) to the stage that is likened to dreamless blankness. At the ninth hour Jesus "breathes his last," the veil is rent, and the Sun is again crowned with its rays: the consciousness has passed into the purely divine state, the veil of illusion is destroyed, and the wondrous illumination is attained.

The unholy hands of the men who "historicized" this superb allegory have

made sad havoc of it; but, fortunately, in their ignorance of its true meaning, they retained most of the essential details of the allegory and disguised the rest clumsily and ineffectually. Thus the unheroic and despairing cry, "My God, my God, why hast thou forsaken me?" (literally, according to the Greek, "left me in the lurch"), an infelicitous quotation from *Psalms* xxii. 1, is incompatible with the narrative, whether the latter is accepted as history or as allegory, for in either sense the death of Iesous is his triumph. The absurdity of this spurious last utterance becomes glaring when the context of the quotation is examined; for verse 6 of the *Psalms* reads, "I am a worm, and no man." Yet the ecclesiastical makers of "history" have tried desperately to make this *Psalms* apply prophetically to the crucifixion of Iesous, and have not hesitated even at forgery: thus in verse 16 they have altered the text, in the *Vulgate* and in the Syriac version, to read, "They pierced my hands and my feet"; and the authorized English version, originally made from the *Vulgate*, still retains this fraudulent reading, although the Hebrew text gives "Like a lion," instead of "They pierced." In the present attempt to undo the work of the sacrilegious priests who thus falsified the text the necessary changes have been made solely to restore the consistency of the narrative, its allegoric sense and its Hellenic coloring.

7. The Resurgence of the Sun-God—The Self Eternal

Jesus Rises from the Tomb as Lord of Life and Wisdom, and Shines Forth
in Deathless Youth and Beauty

[Matt, xxviii. 57, 59-61. Lk. xxiii. 53. Mk. xvi. 1-3. Matt, xxviii. 2.
Mk. xvi. 4-6]

When it was evening, Joseph, the father of Jesus, came and claimed the body of his son. He took it down from the cross, and having wrapped it in a spotless linen cloth, laid it in a tomb that was hewn in the rock, wherein mortal never had been laid. Then he rolled a great stone against the entrance to the tomb, securely closing it. Mary, the mother of Jesus, and Mary, his sister, were with Joseph; and they beheld him lay the body in the tomb. After three days the two women returned to the tomb, coming to it as the Sun was rising; and they brought aromatic oil to anoint the body. They were saying to each other :

"Who will roll away the stone for us from the door of the tomb?"

For't was a massive boulder. But even as they spoke, the earth -quaked, and the solid rocks were rent; and as they looked, the stone was rolled away. And entering into the tomb, they saw standing at the right side a God in the semblance of a beautiful youth. His form was as resplendent as the Sun, and his vesture was white and glittering as with lightnings. And this sun-rayed God said to them:

"You have come to anoint Jesus, the Crucified. 'T is not he who is here, but his risen Self. Behold, I have been anointed King of the Realm of the Starry Spaces!"

COMMENTARY

Ioseph, the Carpenter, or Builder (*tekton*), is the *Demiourgos*, World-builder, or aggregate of creative forces in the material universe; in this sense he is the earthly father of Iesous. The two women, the mother of Iesous and the fallen sister whom he reformed, are also Demiurgic Goddesses, for they personify respectively the pure primordial world-substance and its polarized emanation, that is, the higher world-soul and the lower.

Iesous was crucified dramatically while the sun was impaled on the cross in the heavens; so, also, in this final scene of the drama his resurrection takes place as the sun is rising in the east. Poetically the Resurrection is symbolized by the Dawn. In the superb imagery of the Hellenic solar cult the perfected man, the initiate, *became* Dionysos, the Sun-God. In the *Synoptics*, which give discordant accounts of the resurrection, the allegory has been falsified by the unscrupulous priests who converted the drama into "history." Comparing the three accounts, however, it is clear that the white-robed "young man" who, according to *Mark*, appears to the women is the risen Iesous, and is not merely a messenger who informs them that Iesous has departed. In *Matthew* this youth is an "angel" (a God), and in *Luke* he manifests as two men or "angels."

The "new tomb" of the Creative Logos is the ideal mould of the solar body; the latter is formed from the pure aether, or celestial fire, after the pattern of the spiritual body (*pneumatikon soma*), which itself is without substantiality. Allegorically the "tomb" is hewn in the rock, since the spiritual birth takes place while the soul is incarnated, while still in the physical body. The two women, coming to anoint the body of the Crucified, find the stone (the illusion

of material life) rolled away, and as they enter the rock-hewn house of Death they find it transformed into the house of Life, and before them, like the Sun ascendant in the east, stands the risen Jesus, the Anointed King in his resplendent robes, eternalized in ineffable beauty and unfading youth.

Appendix

Some recommended resources for further study:

[The Nazarenes.](#)

Many links to sources such as the Nag Hammadi library, Dead Sea scrolls, and much more.

[G. de Purucker: The Story of Jesus](#)

[All of his works](#) are useful to furthering your understanding of the foundations of religions and their common ground, e.g.

[The fundamentals of the esoteric philosophy.](#)

Alvin Boyd Kuhn: [Shadow of the third century- revaluation of Christianity](#)

Alvin Boyd Kuhn: [The lost Light - interpretation ancient scriptures](#)

Gerald Massey: [Lectures.](#)

Famous Egyptologist. Shows that some Christian symbols and names were copied from Egyptian sources.

[See link on my domain for more titles](#)

Vitvan: [Gnosis in modern form](#)

See his work on the Christos.

Also, see [searchform](#) on my site. There you can search in several archives.

Ralston Skinner: Source of Measures.

Key to the Hebrew Egyptian Mystery Secret Doctrine Reference Series. San Diego CA: *Wizards Bookshelf*

Much on Genesis and translations of Hebrew words.

A little bit on the new testament.

At [theosophical society online](#) you can find also:

H.P. Blavatsky: Isis Unveiled. See especially volume 2.

H.P. Blavatsky: The Secret Doctrine. (very deep)

[Key to Theosophy](#)

Their branch at [North-West](#) is also worth visiting.

Tom Harpur: [The Pagan Christ](#).

Book that deals with the hidden meaning of the Christos

Jacob Boehme: [Mysterium Magnum](#)

Famous mystic who deals with the names, symbols, meaning of Biblical Genesis.